THE

HISTORY

Of the Wicked

PLOTS and CONSPIRACIES

OF

Our Pretended Saints:

REPRESENTING

The Beginning, Constitution, and Designs of the

JESUITE.

WITH THE

Conspiracies, \ Schisms, \ Perjury, \ Seditions, and Rebellions, \ Hypocrisie, \ Sacriledge, \ Vilesying humour

OF SOME

PRESBYTERIANS:

TROVED

By a Series of Authentick Examples, as they have been Acted

GREAT BRITTAIN,

From the beginning of that Faction to this Time.

By HENRY FOULIS, Mr. of Arts, and Fellow of Lincoln-Colledge in oxford.

Quid verba audiam, cum Facta videam?

LONDON:

Printed by E. Cotes, for A. Seile over against St. Dunstans-Church in Fleesstrees. M. DC. LXII.

PARTICIPATION AND CO.

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To his Loving Brother

Sr. DAVID FOULIS

BARONET;

Of Ingleby-Mannor in Cleaveland, in the North-Riding of Yorkshire:

And his Vertuous Confort, the LADY

Catharine Foulis.

Dear BROTHER,

and

MADAM,



eeke out every Pampblet, with some Dedicatory Paper; I should have done, as some people do with their Brats, let them lie to the Patronage of any, that would take them up.

For I could never yet understand, the Advantage of the Common Cry, viz the craving and desiring Protection: since a Good Book is its own Patronage; and no man will have a better Opinion of the Bad, for a few Epistolary lines to a Third person; Especially of

A 2

The Epistle Dedicatory.

late Times, when I have known some Presbyterians dedicate Wickedness it self to God Almighty, Treason to the King, Sacriledge and Schism to Bishops, and the

worst of Villanies to Good Men.

Though I love good Company, yet me thinks there is no Perfect Enjoyment, with those, whose Greatness is rather an Ame than Society to the rest; where Flatery is an Obligation, though the Object merit nothing but Pity or Scorn.

But bere the Case is altered, the Neerness of Relation, Familiarity and Acquaintance, making all Commendations, Ridiculous; and Complements, Odious. Which is the Reason, that, at This Time, your

Names are here Prefixt, by

Linc. Coll. Oxford, 23. April, 1662.

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Your ever loving Brother,

Hen. Foulis.

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The PREFACE.

READER,

Ot to trouble thee with a long and tedious Courtship and Complement (according to the common practice) nothing to the purpose: I shall only tell thee two or three things

relating to the following Papers.

Some three years ago, viz. 1659. through the dissention and obstinacy of two wicked Parties, the Rump and Army, the Nation was almost ruin'd; sometimes this, and some times that, and other times God knows what, being chief Lords of mis-Rule: Insomuch, that in one Fortnight, viz. in Ottober, we laid under the lash of three several Authorities; every Party pretending nothing but Zeal, the Good of the People, and the Power of Godliness, yet designed to destroy all before them. And having formerly got the Revenues of the King, Church, Loyal Nobility and Gentry; began to gape after the Lands of the Universities: This one action being able to pleasure them in two respects, The singering of some Riches, [though King Henry VIII. said, they were too small to wipe out the reproach]; And the overthrow of Learning.

To this purpose, Sir Henry Vane, and others, imploy'd several Pulpiteers and Pen-men, to thunder out the Vanity of Humain Learning. And at the same time, as well as before, Baxter and other Kresbyterians, made it their business to throw what Aspersions they could, upon the Episcopal Party: all which were presently consuted, by the Learned and Loyal Champions of the King and Church, the samous Dr. Hammond,

Dr Heylin, and Mr. Pierce.

Yet the Brethren began to affociate themselves into Bands, getting what Gentry and others they could to joyn with them, vilifying and abusing the Reverend Church, whilst the other Phanaticks persecuted them with their hellish Authority.

The Nation being thus entifed to prejudice by the multitude of Pamphlets, which dayly multiplyed and flew about the Cities and Countrey, the *Poet* came into my head:

Juven. Sat. I.

Semper ego auditor tantum, nunquamne reponam?

Since all the World is madd why should not I? So, getting some Ink and Paper, to it I go; and the better to put the People into their right wits again, presently drew up above thirty sheets by way of History, whereby they might see the Villanies, Perjury, Tyranny, Hypocrisie, &c. of the Presbyterian as well as the other Sectaries, [as it is in the first two Books, only some small things added since the happy Restoration of his Majesty]. And this Collection (with some other things in Vindication of the Universities, Humain Learning, the Church, &c.) I had sinish'd before the end of the Committee of Saseties Dominion, as I shew'd to several Friends in the University.

In the mean time up cometh the Worthy General Monk, and Re-inthrones the Secluded Members; which made me throw by any farther thoughts of my Papers, perceiving the Nation resolved for Kingship, and the Government being then again turn'd Presbytery; A small vexing those Gentlemen, might have been a prejudice to his Majesty, and a punishment to my self, not forgetting their Imprisonment of Dr. Griffith.

And for ever might they have laid unregarded and in Oblivion, had not the wickedness of the Covenanters, even fince the Kings coming in, clamoured them into my Remembrance, by their perpetual railing against the Bishops; Preaching, Prating, and Pamphleting up Sedition and Faction, and by endeavouring to make the People believe them to be the only Saints, and men of Honesty: which made me think it not amiss, to publish these following sheets, somewhat to undeceive the Ignorant, the better to keep them from joyning with these Sectaries, and to shew them what small reason they have to cry Persecution, and Trumpet out their own Commendations.

You may perceive, by the brevity of some Chapters, that I



did not intend to make a large History of these mens Rogueries, but only a short Essay for the Peoples satisfaction; for, had I otherwise resolved, I had Materials enough to raise up a farr greater Fabrick. I have been exact in Timing the Actions, and in the Quotations, not being ashamed, as some of late, to tell from what Store-houses, I fetch'd the Matter: For some things I name two or three Authors, or more; thereby endeavouring to do the Reader a Courtesie, who through this variety, may probably have one of the Books, where he may fee the passage it felf, which is not to be laid to mine account as long as I name mine Author. The Third Book I added (whilft the other two were Printing), in some snaps and pieces of Time, which now and then I could borrow from my beloved Idleness.

As for the Style, you must do with it as Men do with their Wives, take it as you find it, for better or for worse: yet will the Brethren censure me beyond Redemption, call me a Bolsec, a Gretser, a Feu-ardentius, and what not? Look upon me as a Shimei, a Rabshakeh, a Thersites, and such like; and all this, because I speak truth, giving things their proper Titles, not dwindling the wickedness of Rebellion, Perjury, Murder, &c. under the notion of Gods Cause, the Covenant, and Justice: and in this an honest Poet, with a favourable Translation, will

defend me;

Difficile est Satyram non scribere; nam quis iniquæ Tam patiens Urbis, tam ferreus, ut teneat fe?

Frven fat. 1.

We must be angry; Who can choose but frown, When Traytors thrive by a Rebellious Town?

If my fault be only speaking tartly, the then Dr. Reynolds, will assure this to be no such crime, by telling them, that there is sometimes a b Necessity of sharp Rebukes: and Mr. Hickman b His Epist. in this, will stiffy plead mine Innocency, when he tells the Barlee's Correct.

World, in these words, that _____ c If at any time, I feem to b Justiff of Fadepart from that meekness of spirit which is required in a Minister, there in Epist.

I still desire that it was be considered not only what is sit for me to Dedicar. I shall defire that it may be confidered, not only what is fit for me to speak, but what is meet for them to hear. If I were to mention

their

their fact, who took the Reliques of Peter Martyr's Wife's carkafe out of the Grave, and after buried them in a Dunghill, would you not allow me to call it Unchristian , and Inhumane? &c. And in another place, either himself, or his Friends, have bestirr'd themselves notably to plead the necessity and justness of my keenness, by declaring to all people, that - If any where I have used more sharpness then is pleasing to men, - I shall only say, that their bard grateing bath sharpned my style, and made it more keen and piercing, than I could have allowed my self to use towards a good-natured Adversary. Tis almost morally impossible for him who contends with a fiery and furious Antagonist, sometimes not to be a little over-heated.

But yet I am very willing to lye under the lash of their severest Titles, provided, they will be so Ingenious, as to distribute Justice with an equal hand. If they look upon me as an hot-headed Rayler, for calling them Rebels and Traytors (and what can be more true?) I wonder how they can quit John Calvin from the same Epithet, who call'd those who could not agree to his will, Profane, Impudent, Brasen-faced, Impostours, Fools, wicked Forgeries, Perfidious, Uncharitable, Peevish, Hangman, Plague, void of Grace, Knaves, Serpents, Devils, Filthy

Dog, &c.

If they censure me as an impudent and sawcy Fellow, for calling them Hypocrites, I hope, they will give the same Title to John Knox, the Father of the Scotch Presbytery, and a great affistant to these in England. This man had so got the knack of villifying, that his I ongue could be no Slander. Passing by those of Inferior Rank, take some of his Complements to Queen Mary, calling her several times a a wicked Woman, tells her, that be the was not lober, merciful, but cruel and wicked. c Mischievous, false, dissembling unconstant, proud and a Breaker of Promises, an open Traitoress to the Imperial Crown of England. Nor is this all, but he calls her Reign, d The Monstriferous Empire of a wicked Woman, the yoke of the Devil, e her most Tyranni. cal Iniquity, f that most unhappy and wicked Womans Authority, that reigneth in Gods wrath, & an usurped Government, &c. and calls his own Queen-Regents actions, h Idolatry, Avarice, and (ruelty.

See H. Grotii Votum pro Pace. p. 17,18 And Mr. Pierce's New Discoverer. P. 258.

c Th. Ch. Review of the

Certam. Epist. in Epist. Dedi-

cat.

a Apellar. Edit. 1644. p.31,61, 67. b Admon. p. 59. c Pag. 6.

d Appel.p.3 1. e Adm. p. 60.

1 Pag. 67.

g Pag. 61.

h P.1g. 91.

If they think me malepert for calling them Schismaticks, they cannot handsomely quit Marshal, Calamy, Young, Newcomen, and Spurftow, of the same guilt, for terming the Reverend Bishop Hall, a false and confident, b self-confounding-man, and a smeetymaus, of a confident boldness, and that his Book is full of falsities and page 2. contradictions: For ranting against Episcopacy as an Iron and bag. 15. Insupportable yoke, unjust Opposition, cuttering words bordering cpag. 18. upon Blasphemy. d A Stirrup for Antichrift to get into the Saddle, drag. 30. e Corrupt Prelates, that they f discountenance, discourage, oppose, e Pag. 53.8. 2. blaspheme Preaching, that they are & Rotten Members, Sons of Be- 1 Pag. 67. lial. And then thunders out strange things of their b Intolera-h Pag. 67. ble Oppressions, and Tyrannies, Drunkennsss, Profaness, Super- iPaz 68. stition, Popishness of the English Clergie; and then talks of their k Cruelty, 1 Tyranny, m scandalous Sins, hateful Enormities; and k Pag. 71. that the Bishops do n encrease Popery, Superstition, and Profane- m Pag. 74. ness. And to make their malice compleat, would gladly bear " Pag. 80. the people in hand, that it hath been the Bishups great design, o Pag. 93,94. to hinder all farther Reformation, to bring in Popery, and Libertinifm, to keep out and beat down the Preaching of the Word, to filence the faithful Preachers, to oppose and persecute the most zealous Professors and to turn all Religion into a pompeous outside, and to tread down the Power of Godlines.

If they think me uncivil for hinting at their Perjury, they cannot but be as angry with their Brethren in Scotland, the Committee of Estates for calling that Famous, Loyal, and Religious Marquess of Montross, several times a Excommunicate Traytor, a Extract of Viperous brood of Satan, b declared Traytor, whom the Church hath 1649, against delivered into the hands of the Devil, and the Nation doth generally printed at Low detest and abhorr, Impudent braggard, c lyer and malicious man, simmons, p. 7, per sidious Traytor, a Child of the Devil, Dissembling Hypocrite, of b Pag. 12. a mean and desperate Fortune, d vain man, e miserable miscreant, d Pag. 12. a mean and desperate Fortune, d vain man, e miserable miscreant, d Pag. 12. rous practises, Rebellion and Treason; and then fairly concludes that he is a sperson justly excluded from civil Society for his Treas & Pag. 12. sonable Practises, and Excommunicated from the Church for his abominable Transgressions. And this way of Presbyterian slandring is bravely imitated by their gude Kirk, who call the same noble General, h That Excommunicated and forsetted Traysh Pag. 14.

(b)

The Preface.

i Pag. 16. k Pag. 17. 1 Pag. 19. m Pag. 18. n Pag. 17.

tor, That pretched man, i that Monster of men k that excommunicate wretch, 1 unnatural Man, m that perfidious and proud Atheist; and then also concludes their Charity, that he is n delivered into the hands of the Devill.

If they have a bad opinion of me, for giving them now and then, some names, which they think are attributed by way of Reproach, they can have no better thoughts of Mr. Hick-

a Justif. of Fa-man, for scornfully calling, the learned Dr. Pierce a a wanton thers, Edit. 2. Epist. Dedicar. Wit, b uncharitable, one that c tumbles out his ugly Tropes, and rowls bimself in his railing Eloquence, a d deplorable Dilemmatift. b Pag. 5. 73. c Pag. 4. a e doughty Disputant; accuseth him of f Malice, & Railing, e Pag. 101. f Pag. 13. g Pag. 14. h Pag. 45. i Pag. 73. k Epift, Dedic. Pref. m Juftif. P.8. n Id. p. 7. o Pag. 21.

h Impudence and i Nonsense. That his Book is full of k bitter girds and scurrilous gibes, and that himself I foams out of bis own shame, and waxeth worse and worse. The same party 1 Land, Apost. calls Mr Hobs a m Prodigious Writer, and n Commune Dei hominumque Odium. And terms the learned and ingenious Author of Tilenus Junior, an . Æthiopian scribler, poor fellow, and accuseth him of Impudence. Nor is this all: but throws his venom upon the late Supporter of Learning, the Reverend Arch-bishop Laud, by affirming that the P flourishing of him was the decaying and languishing of Church and State. Nor could either body well recover, but by spewing out such evill instruments as he and Buckingham. So that it seems, in his opinion, there was a necessity of murthering them both.

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173.

b Pag. 153.

d Pag. 55.

pift. to the

The same Gentleman can also tell you, who sufficiently aar. c. Reveiw bused and a vilified the Learned Dr. Heylin and Mr. Pierce p. 3. 27, 23, 113, and, at last, threw his malice to the purpose upon the poor se. p. 3. 27, 23, questrated Episcopal Divines, telling the World that a greater 155,162, 171, part of them were bunfavory falt, fit only to be cast upon the Dunghill. And, if reports be true, he can also tell you who cR. A. Letter gainst Re-or not long fince call'd the Bishops c Schismaticks, and threw great d reproaches upon that party.

I could also tell you, how Mr. White, once a great Brother in Authority, scandalized those who b adhered to the King b Centurie E-Reader. A. 3. in the late Wars. And what wicked Epithets, another Broe See Mr. Ed. ther threw upon the Book of Common-Prayer, and severall Fifber's Chriflian Caveat. others, as Prynne, Vicars, Leyton, and others mentioned in this P. 12. Edit.4. Book: But that it would be too tedious both for my felf and Reader. Should

Should I tell you of the abominable railing, scolding and d See Mr. brawling of d Barlee, e Bagfhaw, and f Baxter, (three noted vine Philantb. B's), you would bless your self, to see these people, who e see Mr. pretend to all Sanctity and Holinels, to have so much of the Discoverer. Devil in their mouths.

Thus have I stopt their rage against me, by making them estimage's more angry: And, if this do not satisfie them, I shall treble p. 3. 56.
it the next time; yet might all this have been spared, if they fierce's New

would as pariently permit others as all the would as patiently permit others to tell them the Truth, as Differery. ? they will impatiently throw Lyes and Scandals upon their 90,142, 166,7 betters. But these People do not love to be touch'd on their 210, 217, 242. fores, though it be to cure them. They fay, 'tis one way to find a Thief, to note who blusheth at the discourse of stealing; but these men are farr from that sign of Grace.

Tell them but of the fins belonging to their Religion, as Treason, Schism, Perjury, &c. they will presently fly in your face, though take no great notice of other Peccadiglio's : like Facer. Bebel. the Baker in the Play, who took all names and reproaches Pag. 178. without any offence: but, being once by chance call'd Mealstealer, was so inraged, that he would have spoiled all their sport, unless they had lest off such close Reflections. And thus much in part, to pay them home with their own Coyn.

As for the Author, whilft a School-Boy, he was too much Sway'd to Presbytery, and delighting in the Stories of our Times, had none to peruse, but May, Vicars, Ricraft, and such like partial Relators: By which means, believing with the Ignorant, all things in Print to be true, was perlwaded to

incline to the wrong fide.

But, a little before his going to the University, lighting by chance upon Dr. Bate's Judicious Book Elenchus Motuum, he found the Laws and true Government to be opposite to his former Readings, and therein the knavery and jugling of their Opposers, strange things which he had never heard of before. Which, with some other affistance, so farr prevail'd with him, that in a short time he threw off Father Schism, and ever since, like little Loyal John in the Epitaph,

> For the King, Church, and Bloud-Royal, He went as true as any Sun-Dial.

> > (b'2)

p. 204, 226. Mr. R. L'-



The Preface.

As for the Learned in History, neither Preface nor Book was intended for them; And as for those who are not somewhat studied this way, though they are not able of themselves to search out the Truth, yet are they not obliged to believe all in Print. If they finde something in these Papers not agreeable to the Canting Tales of every zealous Brother, let them not censure mine as false, because the other pretends himself to be a Saint: These People, though they make a great deal of noyse, being commonly the most ignorant and partial in Humane Story.

To say no more: If we believe every thing in Mr. Sam. Clarke's Story-Books, we shall with him, make wicked men, Saints; Rebels, good Subjects; and Schismaticks, the best Church-men; which, all should desire to be really perform'd, who wish the Honour of his Majesty, Peace of the Church,

Prosperity and Happiness of the Nation.

St. George's day.

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HISTORY

Of the Wicked

PLOTS and CONSPIRACIES

OF OUR

Pretended Saints.

CHAP. I.

Nothing so Wicked, but some will Undertake and Vindicate.



LI things at first were sweetned with Goodness; Peace being cherish'd, because the Contrary as then was not apprehended. For,

> Sponte sua sine Lege fidem rectumq, colebat, Pana metusq; aberant

Nor fear, revenge, nor punishment were then : Without all Laws, e'en all were honest men.

Fut after, when this Golden Age with Astrea had withdrawn it self from this corruptible Earth, then Deceipt by the Devils Trapanning, seis'd so much upon the temper of humanity, that self-ended Interest began to take root; The benefit of which, joyn'd with the sweetness of Rewenge, so intangled the disposition of mankind in the Art of Knavery, that his time was judged to be best spent, who got most cunning to defraud his Neighbour.

Con

Ovid. Met. 1.

This Selvish Policy, though acted by every one according to his abilities in some sense or other; yet its chiefest Theater is amongst those, who (scorning to dwindle away their days in Petit hazards) lay nothing at stake, but whole Kingdoms, or their own ruins: The greater their venture, the more their glory, if they come off with gain or safety. And that they may with more boldness and celerity attempt any thing conducible to their designs, they ease themselves of the two supposed grand burthens, Religion and Conscience; less these should pinion or shackle them, within the circle of honest imployments.

Herodot. lib. 3.

These men, like Cambyses, never look upon Churches, but with inward scorn and laughter, though with an outward shew, tending most to the advantage of Sanctity; as if by the ruine, reviling, and hypocritical abusing of that place, where God said, he would be worshipped, were the readiest way to do him most service. And though they have the Impudence to act Sacriledge to the full; yet they speak themselves most happy, because Satan insuseth into them so much roguery, as to deceive the people, by colouring over their wickedness by some canting excuse or other, not wanting a sting of holiness in its tail. Thus Inlian, that politick Apostate, having rob'd the Church of her

Se, Ch-istianos expeditiores facere
ad Regnum Culorum: quia Gatilaus
Magister ipsorum dixeri: Beatos esse
pauperes, quoniam talium est Regnum
culorum, Pezel. Mel. Hist. Part. 2.
pag. 273.

68 de termos amiculum dumum est

Astate grave amiculum Aureum esfe, Hyeme frigidum; Laaeum autem ad utrumq, tempus Ami aptius. Val. Max. cap. 1. Scct. 23.

Non convenire, Patrem Apollinem imberbem, ipfum barbatum conspici.

Val. Max. 16.

Treasury, varnish'd over his Sacriledge with this profane Sarcasm. That he did it, that Christians might go the sooner to Heaven, because Christ said, Blessed are the Poor, for of such is the Kingdom of Heaven. And after this manner did Dionysius of Sicily, when he took away a Golden Cloak from Fupiter, saying, That Cloth was warmer for Winter, and lighter for Summer: And so having cut off Asculapius his Golden Beard, excused it, by affirming, That it was now fit for him to have a long Beard, since his Father Apollo had none. And with reasons of no more validity,

did our late States-men vindicate their Actions, either throwing false aspersions in the faces of them who opposed their destructive Principles, or being bolstered up by Faction, used no Law nor Arguments but their own pleasure. For their pretensions could have nothing of truth in them. For alas! it was not the bare walls of Churches, or Collegdes, which lay, as a stumbling block, in their way: There being somewhat else as a mark against which their Army was intended; Brennus had not gone against the Temple of Delphos; nor Alexander's Souldiers violated that of Ceres in Milesia, had there not been something of more import then the outside. * Pyrrhus and † Pleminius possibly had a reverence towards Temples; but made it palpable, that they had more respect for their Riches, when for the one, they sacrilegiously abused the other; as appears by that of Proserpina.

Nor need the chief Ingeneers trouble themselves both to act and vindicate, since they may entertain many Journey-men, who for a moderate content (naturally delighting in troubled waters) are ready to sell their Consciences to the compliance of any thing; and so far

coffave

Justin. 1. 24.
Lastant. divimar. Institut. 1. 2.
c. 8.

c. 8.
* Lattant. 16.
† Val. Max.
6. 1. fett. 21.

inflave themselves to raise anothers Interest, that they will order and change their Pens and Styles, according as Dame Fortune, whirls about the wheel of Government to the advantage of an usurp'd Authority: fo that the viciffitudes of these peoples fancies (as if St. Vitus his dance, or the rambling Tarantula had taken possession of their Brains) do out-strip Proteus, Polypus, or the more knavish Camelion, who can partake of all colours but those of Innocency. These State-hirelings are the first which shake the Foundation of Prosperity. By their scurrilous Pens, spreading Infection into the Vulgar; which at last, will rife up into such boyls of Confusion, that no cure can give ease to the distracted Nation, but Phlebotomy.

And what mischief these Scriblers (who merit a Roasting out of this world, as a French States-man determines,) have caused in England, is L'homine d'etoo obvious to be here related; But, though I shall not at this time trouble flat. peg. S. my felf with their names, no question but that they know themselves by a more natural Instinct, then Sir John Falstaff knew the Prince on Gads-hill, in Shakespeer: nor can others be ignorant of them, who know any thing of domestick Transactions, and the powerfulness of Spankers amongst such wretches, who will maintain any Cause or Religion, fo they greafe their fifts by it; their actions affirming that the most Orthodox, from which they fuck most worldly nourishment. For many of them being but the By-casts of Fortune, and destitute of such preferment and conveniences as others have, freely lay themseves open to the filver bait, thereby to mend the condition of their lively-hood, and

tryumph over need and necessity. And this greediness is the cause why the late Ranters, wink'dat all wickedness and pocketted up all shame; not unlike Galba, who coun-Erasm. Adag. terfeited himself asleep, that Mecanas might with more facility give dormio. Lud. him the horns, and himself gain by her prostration; yet, when a Ser- Cal. Rodogia. vant endeavoured to steal but a little Wine, cryed out, o wresch! Lest. Aniq. Dost thou not know, that I sleep only to pleasure Mecanas? And Infalix! an thus Capins used to fancy himself into a seeming slumber, whilest other nesciebas me men actually voted him into the Society of Fumblers Hall; thus by dormire? their filence yielding confent to their own ignominie.

But as some men only tacitly allow of wickedness for their own fecurity; fo others are framed of such combustible humors, that they will not only affert any action, though never for hainous, and blaze it to the world as good and just: but also, to set their wickedness into the Saddle of Superiority, will kindle the World into a flame. Fohn Sir H. Wotton's Petie (though otherwise famous for his learning) suborned by the Duke State of of Burgondy, publickly commended and allowed the faid Dukes mur-Christ, p. 241. thering the Duke of Orleance. The Duke of Buckingham and Dr. Sham, Stow. p. in fet speeches, justified the usurpation and actions of Richard the third. 454. Mariana afferted the murthering of Hæretical Kings (though his Book was burnt for it by order of the Sorbonists at Paris, 1610. Anthony Gilby, and a great Presbyterian Divine (if reports be true) under the title of Steven Junius Brutus, (with many others of his complexion of

late days) have maintained the lawfulness of Rebellion against their faithful Monarchs. Baxter can defend the late long Treason, and glory himself in fighting against his King, yet bemoan the fall of an usurping Richard. And the unparallel'd murther of his Sacred Majesty, could not want vindications, whilft Milton, Goodwin, and their affociates, could command the Press: The horrible flaughter of Amboyna hath found an Apologer; nor doth the Parisian Massacre, [1572.] want Defendants. If it be convenient to do anything pleasing and acceptable to God; then will John Knox affure his Companions, that nothing is more grateful, then the over-throwing of Monasteries, Churches, and fuch like places of Devotion and Prayer. And if the fins of a Nation must be washt away; the Sectaries will assure you, nothing more convenient then the Bloud of Kings and Nobles, if well mixt with Sacriledge, Perjury, and Rebellion: And for the propagation of the Church, the Covenanters (a fort of people, whose wickedness ore-tops all Epithets) will tell you, that the first step must be the murther of an Arch-Bishop: And if Henry III. of France, be slain by a Fryer, rather then ton's Moderate that Trayterous Assassinat should want a Vindication, Pope Sextus the Oath of Alle- fifth, himself, will commend it, as an action pleasing to God, and the

will. Warring .

giance, p. 128. Wretch fet on work by a divine Inspiration.

Though 'tis no great wisdom to jeast with the edged tools of State-Mysteries; yet Paradoxes are tolerable, when the Authors intentions are meerly Ingenuity: 'Tis farr from any man to check Virgil, for commending a Flea, Heinsim a Louse, or to think much with the learned Erasmus, for writing the praise of Foolishness, Causin, by his smooth style, may mitigate the reproach of Nero, and Diocles may extol a Rape; let Salerius, or Hegedorpius, fing in the praise of drunkenness; or Dedekindus of nastiness, or sovenly manners. Archippus, or Passeratus, may please themselves in their Commendations of an Ass; so may Glaucus of Injustice, or a late Poet in his Encomium of Don Podex. But for John Cafa, the Popes Secretary, seriously to magnifie the horrible fin of Sodomy, as a divine work, and very pleafing to himself; or for any to put their Consciences to be so far mercenary, as to vindicate any wickedness, is not only Base, Knavish, and Tyrannical in their wicked Patrons, but unmanly and unchristian in themselves; yet such Apologizing Scriblers there are, of whom I may fing, as another did formerly of the Popes Pen-flaves.

Georg. Good win. Meliffa Religionis, Pontif. elig. 10. pag. 121.

Hi de Palponum, Colacumque, & flirpe Gnathonum, Impinguant oleo, Pontificale caput: Hi funt Pontifici quasi ferva cadavera; motu. Quos insensatos fingit agita; suo.

These flattring, pick-thank, scribling Hirelings, frame Smooth balm to cure their Masters blasted fame; Slaves to their Patrons pleasure, who commands, To work his will, their Consciences and Hands.

The Grandees of Faction having unjustly got large Revenues, do as impiously imploy them amongst their Hagan-Creatures; that their Instruments might with more agility be tuned to their own Commendations, fuch is the magnifick vertue of refined metal! This is the pure Siderite, which hath power to make variance amongst almost the best of men, but especially those whose spirits are like the Asbestus, once inflamed with Golden beams will never be quencht: This is the best Tempter, and the Bait to which all people shoal, and the only Lure to intile those who seek after prey. This made Pygmalion, King of Tyre, kill his Brother in Law Sichaus: For this, Achilles basely sold the carkals of valiant Hector. And it was this fordid Avarice, which P. Boistnan le made Cardinal Angelos use to go into the Stable in the night without Theaire du Monde. L. 3. a Candle, and steal the Hay and Oats from his own Horses, which pag. 157. he practifed fo long, till his Horfes becoming lean, his Groom watcht and carche the Cardinal, and thinking it had been some other Thief, cudgell'd him to fore, that he was forced to carry him to his Chamber; a good reward for such coverous wretches. This polisht-dross hath betray'd many honest men, and over-thrown many a good cause. This strengthens Treason to Loyalty, and is the Golden hook which catcheth all things: 'Twas this in a showr rob'd Danae of her Virginity, and hath done many more; and tis this, though upon an Affes back, will take the strongest City in Europe; so, that one of the best of our English Poets sung not amis, when thus:



Hift. Hen. 7. P. 5.

Puissant Gold! red Earth, at first made Man, Now it makes Villain; this refined clod Can, what nor Love, nor Time, nor Valour can 5 Fove could do more in Gold, than in a God. Destruction surer comes, and rattles lowder, Out of a Mine of Gold, than one of Powder.

He who like the Amiantus, or the Carbuncle, will never fuffer his Fame to be endamaged by the scorching desires of Avarice; may justly think himself an honest man: but the world will deem him of no great judgement, to be thus an Enemy to his own good, upon the score of such trifling things as Conscience, Honour, or Religion.

But let these Caterpillers, or State-hirelings, boast themselves the greatest Wits, because they can enrich their Pockets, by a small Vindication of the Treasonable and Sacrilegious Actions of their full-handed Patrons; or let the Grandees think their conditions most ingenious, and fure, because from Beggars they may raise themselves above Gentility, by a more than Sword-craft; yet, if they had but so much Religion as the Heathen Poet:

> Euge Otos Tor antreor-- God will find The finner out, and pay him to his kind.

Theocrit. Idyl. 10. 7.17.

might deterr them from fuch wickedness, by assuring them, that what is evill got, will be foon spent; and, though not in their dayes, yet their Children may repent that they sprung from such Parents, by whose means they must not only return to beggery, but perpetual ignominy for their Fathers faults: whilft Honesty, Loyalty, Obedience, and true Religion, shall flourish, to the shame and reproach of all wicked Sectaries and Rebellion.

CHAP. II.

The Life of Ignatius Loyola, the first Founder of the Jesuits.

CInce the Fesuite, by many, hath been thought, not only a Specta-Itor, but somewhat an Actor, in the Stage of our late Sufferings; it will not be amifs, if in the first place, the Original of this Political Order be briefly related. Though 'tis far from my intention to throw any dirt, either upon all of this Society (some of them, posfibly, being of honest inclinations) or those of the Romish perswasion; fince experience hath proved many of them to be men, really practifing honesty and loyalty: And that Religion is most wicked, which opposeth Civil Obedience.

The first Founder of the Jesuites, was one Ignatius Loyola, [by the Hista Espaign Spaniards call'd Inigio, or Trigo de Loyela] born of a good and an-1. 27. Sect. 16. cient Family (as his friends report) in the year 1491. in Guipuscoa, (a Province in Spain betwixt Biscay and Navarre), at a place called Fournier Geogy. Loyola [where is a little pleasant Chappel dedicated to him] betwixt

Ascotia and Aspetia upon rio Urrola.

He lived according to the delights and pleasures of the world, till he was about 29. years old. About which time, the French befigging Pamplona, and he there a defendant, he had the fortune to have both his leggs grievously hurt; the left by a stone, and the right broke by a bullet. After this, the French having mastered the City, Ignatius was conveyed to the aforefaid Cafa de Loyola, where he was cured, yet not so well; but that he halted on both feet; And this deformity caus'd him to make such lambicks in his going, that he became a laughing-stock to the spectators; which (as some observe) made him withdraw himself to a solitary life, where he had time and convenience to lay a ground-plot to his future Order. But the Jesuites will inform us of other pretty stories (fir to be stitcht up with Villegas, de Natalibus, de Voragine, Cantiprotanus, and such like old wife taletellers); as that he was cured by St. Peter, and put in mind of his Order by the Virgin Mary: and tell you of many pretty Miracles done by this lame Souldier, who had the vertue of Chastity given him by the Virgins fiat.

De Maperne

Orb. Notit.1.7. cap.5. P. 342.

Hafenmuller. Hift. Fefuit. cap. 1. p. 5.

Ribadeneira vità del Ignat. Fo.Pet. Maffeius vità Ignat.

minima.

After his Conversion (howsoever it was) for the more strengthning of him in his goodly opinion, he goeth to Monserras in Catalonia,

(a Narrative of which wonderful Mountain, you may read in

(a) Pedro de Medina, (b) Lud. Nonius, out of whom (c) Nierember-(a) Do Espassa, gius hath taken (as in other places) his description verbatim, a place (b) Hispan. sufficiently samous to Pilgrims. From this Hill, with an intention to cap. 87.

visit the Holy Land, and convert the Turks, he goeth to Barcelona, Nat. Europ. 1.1. thence fails into Italy, where they say, our Saviour appeared to him, c. 40. and helpt him very strangely into Pados and Venice; and when he 1523. wanted a lodging, something from Heaven, bespoke one for him. From Italy he sayls to Palestine, where he viewed Fernsalem, and the adjacent places; nor did Christ forget to appear to him here also, as his own friends relate.

From the Holy-Land he returns to Fenice, thence goeth to Genua, 1 5 2 4. where he carryed himself so clownishly and irreverently, that he was taken for a mad-man; and thence fails to Barcelona, where he endeavours to learn his Grammer, and began to read a little Book made by Erasmus: But the perusing of it (if you will believe the Jesuits), so Enchivid Milit. cool'd his former zeal, that he threw it away, and would never look on it again, whereupon the General afterwards of this Order, forbad any of Def. Erasmus his Books should be perused. Having read his Masseius h 1. Grammer here two years, he goeth to Alcala de Henares, where he and his companions, from the length of their Coats, obtain'd an answerable denomination from the University-wits: such pride did they take in fingularity, and for such like prancks was he cast into Prison, though at last released with a severe check. Having stay'd seven moneths here, (in which time he got some skill in Logick, Physicks, and Divinity; a quick Scholar as they would have him); he passeth to Salamanca, where he behaved himself so discreetly, that he was imprifoned again, with the honourable addition of a Chain, though after

got his release. In Spain, perceiving himself to be only derided, he thought it not conducible to his designs to abide there: wherefore he intends to vifit France; for which purpose having procured an Ass to carry his Books and other things, he himself foots it to Barrinona, and thence 1 5 2 8. to Paris, where he re-enters himself into a Grammer-School, either forgetting what formerly he learn'd, or through dulness wanting a consistent apprehension, and this was when he was near 40, years old. Here for his simple non-conformity, he had like to have been whipe in a publick manner, but escaped that scouring by his own confidence, and the Primars or Masters folly. But after that, he (or some other higher Authority for him), acted his part so well, that of a Scholar, he became not only a Master, but also gain'd the esteem of some Sanctity. Those who at first submitted themselves to his way of life, were Peter Faber, Francis Xavier, (who first went to convert the Indies, where he did many pretty tricks, if you credit lin de sità. Turselinus, one of his own Society). Diego [or Jemes] Lanes, Fr. Xaverio

Alfonfo

Chrift.Sim.Livita Ignat. P. 56.

Maff. 1.1. C.21

pag. 128.

Alfonso Salmeron; a learned man, and well known to Scholars, Simon Rodrigues, and Nicolas Bobadilla; these fix, with their Founder Ignatius, an Author compares to the feven wandering Stars; nor is thus Miscous in he much amis, fince the influence of this Order, agitates Europe more than the Planets: fo, that a good fefuit-leger might prognosticate it, more certain than the best Star-gazer. After these six, came in other three, viz. Claude Jay, John Coduri, and Pasqual Bratus, or Brovet. And whether it is probable, that men of fuch parts as Salmeron. should submit themselves to the government, poverty, and ignorance of a lame Souldier, rather by divine instinct (as themselves relate.) or by the agitation of some more worldly, powerful, and politick

consultation and design, shall be left to the judgement of the ingenious.

1535.

Having thus got his desires in France, he resolves to visit his own Countrey. In the mean time, appointing Peter Faber to be chief over those of his Society at Paris in his absence, and to meet him fuch a day, two years after at Venice: he marcheth over the Pyranean Mountains into Guipulcoa, where he vifits his friends at Loyola, and the adjacent places, who were not able to perswade him from his beggerly humour. Having stay'd here a little while, he views Nawarre and Castile, and at Valentia takes Ship for Italy, and almost thip-wrackt arrives at Genoa, and thence, through I know not what dangers, foors it to Bonona, where by his tumbling into a dirty Ditch. and through idleness not cleansing himself, he was hooted at by all the City; nor any thing given him, though he heartily begg'd it, till at last he got a lodging in the Spanish Colledge. Thence he goeth to Venice, to expect his affociates from France, where he was accused for a Heretick , that rambled over the world to spread his Errors , for which purpose he and his associates had fled Spain and France, to escape due punishment : But from this accusation he got himself clear'd by favour and greatness, who could not be ignorant what a profitable Plant this bold Company would be in the Romesh Wilderness.

-i Here his Companions met him, as formerly appointed; where they imploy themselves in charitable uses. Francis Xauter, endeavouring to cure the French Pox by very loathfome means, viz. by lucking jour the corrupted matter with his delicate mouth; as the virtuous Sir R. B. ker's and loving Queen Eleanon preserved King Edward the first, by suck-Chron p. 204 ing the poyfon out of his wounds. After they had entred into Orders they intend for Rome; but to prepare way for the reft, Ignatius with Faber and Laynes go thither first, whilst the rest distribute themselves into other places of Italy, to gain Proselytes! The Jesuites tell a flory, which you may believe as you please, fince many such tales you read in the life of Saint Francis, Saint Benit, and others, whose legendaryactions afford more thwacking stories then a Coffee house. And thus it was; That near Rome, Ignatius being praying in a Church, faw God the hachori, defiring Jojus Christ to take Lenatins and his Sociates into his Protection, to which he confented, telling Layola that he would affift him

olugii

and his in their endeavours at Rome. And from this accident he no- Ego vobin Rome minated (as they fay) his Order the Society of Fesus, or Fesuites. Mais 1,2 e.s. Here Cardinal Contarenus favours Ignatius and his friends; nor without reason, since this Spanish Saint was so clear-sighted as to see Hozius his foul carryed into Heaven. At Rome, according to appoint- 1538. ment, his Companions met him, who with himself were highly accused; yet, after a long tryal, by the Popes command were released, and fuffered to profecute their Order of livelihood: For advancement of which; they confult, what Vows and Articles were to be observed; if the Pope thought fit to confirm them: the which after fome advisements they agree of.

From Rome, Fr. Xaver is fent into the Indies; and what he did there, you may fee in Horatius Tursellinus. In his absence, Pope Paul III. (famous in History for all manner of wickedness) confirm'd Ignatius and 1540. Octob. his friends into a cociety, provided that their number should not be above 60. And to this Barth. Guidicionius (a godly man, as the Jefuites confess), was glad to give his confent; though he had wrote a Book a-

gainst having any more Orders in Religion.

The Order being thus constituted, Ignatius was chosen General over them, though (as you may believe) he was very modest, earnest- 1541. ly declining fo great Honour. Yet, for all this modesty, he play'd his cards so well, that he procured the former Order to be cancell'd; and liberty given to augment the number of his Society to as many as he could; though he utterly excluded all women-kind, 1 5 4 3. (forgetting that Elizabeth Rosella was the chief help and support of his former beings). Though many examples affure us, that they are not altogether haters of that fex; but this must be imputed more to their Man-hood, than Order. Yet a late Writer informs us of an Order of shee-fesuites call'd fesuitrices , begun in Flanders wilfon's Hift. by Mr. Ward, and Mr. I wittie, two English Gentlewomen; The of Great Brit. first (by the Popes Indulgence) in short time becoming Mother- Pag. 152. General of 200. English Damsels, whom she sent abroad to Preach, as my Author tells us.

Ignatius, at last, having feen a great increase of his Order ; + 1556. honoured with divers Colledges and Indowments, took an occa- August. from to t dye of a Feaver; and was many years after, though * The Bull of with much ado, * Canonized for a Saint. I might here relate fome whose Canonized for a Saint. I might here relate fome whose Canonized for a Saint. pretty stories of his Miracles, confidently written by the Jesuites: urban VIII. But, because they are nothing to my purpose, and I question was printed at much your believing them, I shall leave you for satisfaction to which you may

other Authors.



fee in the Bodlecan Library in Oxon. M. 9.

CHAP. III.

Some Observations of the Jesuites Political Constitution, Temper and Actions, especially relating to our late Troubles.

TAving thus feen the Original of the Jesuite, it will not be amis briefly to hint at their Temper and Activeness, especially in relation to Politick defigns: Though, by the By, we may observe, that he is not the same with the more ancient Order of the Fesuati, begun fome 300. years ago, by St. John Columbine of Sene: concerning which Hift del Relig. I referr you to Paolo Morigia, one of the same Order. Nor were they the same (though mistaken at first to be so in Italy) with the Theatins, corrupted from the Chietins, so called from Chieti: of which place Fobn Peter Carrafa, (afterwards Pope Paul IV.) the head of this Order, was Bishop.

In Portugal they are called los Apostoles; in Arragon, los Inignifios; but in other places Fesuites, or, those of the Society of Jesus. A Infolitam nomi- Title (as many Catholicks themselves confess) too high and general, nis Jesu appel- to be only applyed to this Order. But seeing they have the confi-Decret, de Sor- dence to make this name peculiar to themselves; and Fope Pius VI. bone. An. 1554 in his Letters in their behalf to Maximilian King of Hungary, to the Archbishop of Ments, to Albert Duke of Bavaria, and others, Seff.25. cap.16. do appropriate this Name to them, and so doth the Council of Trent, and it is the Title by which they are best known; I shall not stick to

> pleasure them so farr as to nominate them according to their own defires.

> The Jesuites, though at first they had but a small Foundation, have fince so industriously increased their number, that they have above 60. Colledges in Italy, and more in Spain; in Germany and the Netherlands near the same number; in Poland and Transilvania about 20. and in the East-Indies above 12. and in the West some 20, and many in France.

> They are especially sworn to three things; The first is Foverty, the which they observe so gallantly, that I must subscribe to that Noble German, who profest, That if he were to beg, he would beg with the

Their second vow is, Chastier, which they keep with as much tenderness as the former, as is obvious to any who is converst amongst them; and for the farther testimony of this point, I shall referr you to the writings of Peter Farrigius, one that was formerly a Jesuite himself, and in high esteem amongst them in France, but at Rochel imbraced the Calvinist perswasion, [anno 1647.] and thence went to Leyden; though afterwards [viz. 1650.] upon what account he knew best, renounced the Reformed Religion, and return'd to the Jefuites, at Antwerp.

1.1.6.38,39.

Si mendicare vellemscum fe-Suites mendica- Fesuites. rem. Hasenmul. c. 6. p. 149.

Cap. 5, 6, 7, 8, 9, 10.

Their

Their third vow is Obedience to the Pope and their General of which none in the World can be more observant; so that by their punctual keeping of this, they may fomewhat mitigate the offence of their negligence in the two former. And this is (as one of themselves confesseth) Qua virius, the chief honour of their Society. How beneficial this Vow hath been pracipuum Soto the Roman Catholick Cause, may be easily imagined, if a man may decus. Turcel. suppose (as I know nothing to the contrary), that many bloudy actions vit. Fr. Xav. perpetrated in France, England, and other places, hath been the re-1.6.c.8 p.533. fult of this Obediential State-Vow. Which binds this Order strictly to the Obedience of their General, and to ackowledge him as in the place of Christ; and that with all reverence and love, doing and per-summar.constiforming fully, readily, valiantly, humbly, without any reasonings of tut. Societ. Jef. excusings those things which he shall command; although they be dif-Reg. 31. ficult, and against all sense and reason, or your own judgement, since your will is to be conformable to your Superiour, where it doth not appear visibly sinful.

This last clause might seem to palliate very well this Article of Obedience, to those who are not acquainted with their Writings and Actions; but they who have any knowledge with their Casuists, cannot be ignorant, how they annihilate and jeast with sin, by their sociable Doctrine of Probable Opinion, of Directing the Intention, and fuch like; as you may see more at large in the Mystery of Fesuitism, of Les Provincia. which, the last Edition with its Additionals will yield you more satis-les.

faction.

With these things I should be very unwilling to charge them, did I not know; that the Agitators of these Political evasions from Sin, were the chief Casuists amongst them, and their Books printed and reprinted by the confent of their Superiours. For those men are very much to blame, who fcandalize a General Religion with the fancies and extravagancies of some private Writers; for by this means might Rebelling-Presbyterianism, King-killing Independentism, deluded Quakcrifm, and other Herefies be thrown upon the famous Church of England, and several absurdities upon the Romanists, which cannot be found in the Tridentine Council.

How obsequious this Order is to their Superiours Commands, may be seen in many stories related by Hasenmullerus, and others. Igna- Hist. Jesuit. tius himself being willing to throw away his life, rather than disobey 6.6 \$.200,201, an ignorant Physitian. Nor had it been handsom in him to have been 1.3.c.7. refractory, who was the Author of this obedient Constitution, and wrote a long Letter from Rome, to those of his Order in Portugal, to In April, 1593. perswade them to it, which is yet extant. What other Articles they have, I need not relate, these three being a sufficient talte, and the rest of their Order may be had either in Italian, or Latin.

To give a true Character of the Jesuite at large, would be too tedious, fince one of themselves, viz. Alexander Hains hath per-Hift. des Derformed it well enough in few words, viz. Jesuita est omnis homo, niers Troubles. one as fit to act any thing as he is able to comply with every p.54. condition

Lanf. Confult. Orat. contra Hispan.p.379.

condition, meerly Tales quales, as themselves were pleas'd to term it more publickly at Paris. They are generally a fort of people more skilful in the causes and motions of the Body Politick, than the Philosopher in the Natural; being Richelieu's for plotting, as quickfighted as Lyncens, as restless as the Bird of Paradice, as infinuating and flattering as Clisophus or Charisophus; more cruel than the illnatur'd Barbarian; and like the old woman I tolomais, never in their own Trade, but when stirring up mischief; and the best Actors on the Political Stage, fit to undertake and finish any wickedness, for which they have formerly been reproachfully banish'd France, Bohemia, Hungaria, Moravia, Turky, and Venice, though fince with much ado restored. Several of them have suffered in China, England, Scotland, and other places for their villainies; nor hath Germany suffered them to go unpunished; nor could they expect more favour from many in that Countrey, fince the misery of it; And the loss of the Pala-In his Speech, tinate (if you believe Sir Simond D'ewes) had its source from their Brains: And one of this Society who suffer'd at Strasburg, confest that he was one of the thirty Jesuits, who were imploy'd to be Agents Epissle to the for the Roman Cause in the late German Wars; and that their Orders were to poylon, and make away the chiefest Officers, or others, who Letter relating opposed the Emperour, as my Author assures us. And Teimurases. dom of Queen Prince of the Georgeans, (a people lying upon the Caspian Sea), will have none of them in his Territories, (whence they were forced to fly), for that notorious Imposture of theirs, concerning the head of that Martyred Queen Ketaban; a story so commonly known, that I

Hist. Tragiques. do not a little admire at de S. Lazare, for passing by the fraud and jugbift. 16.

July 7. 1641.

Reader, before

Gregorius his

Ketaban.

Viridar. 1. 6. Orat. 14.

la France.13. * Tho. Bel's A pifts.

ling of the Jesuites with silence and untruths. Mendoza, hor-headed Gret-ferus, and others of the same Society, are as parties, bound to commend the Honesty and Religion of this † Recherches de Order. But the Ingenious Thuanus, † Pasquier, (who affords you Pleadings and Reasons against them) and * others (though Romannatomy of Pa- Catholicks) think it not fit to attribute any goodness to the Jesuite, knowing, that he is a Subject too dangerous to live in Liberty, in any well fetled State, Spain excepted; these two reciprocally maintaining each other, more through politick ends, than true love of Religion.

> I am confident, Great Brittain and Ireland have felt the force of their active brains; as the Raign of Queeen Elizabeth, and the dangerous beginning of King James, can teltifie. Nor were they any more beneficial to King Charles, doing what they could to foment our Diffentions, as the Long Parliament could not deny; As appears by

their Articles against Father Philips, one of which was this:

The damnable Doctrine, which he, and other festites have tailest, to destroy and depose Kings, hath been the cause of the Civil Warrs, like to befal these Kingdoms, if God in his mercy did not prevent it.

1. Novemb. 1641. 3. Artic.

And his Seditiousness is somewhat apparent by his Letter sent to Mr. Mountague in France, and produced to the House of Commons, June, 25, in which was this expression.

Can the wife Cardinal endure England and Scotland to unite, and not Dated May 6.

be able to discern, In the end, it is like, they will joyn together, and turn 1641.

head against France.

And how vigilant the Cardinal was to keep the two Nations from uniting, is visible from the presence and great endeavours of Mr. Thomas Chamberlain, a Scotch-man, Chaplain and Almoner to Richelieu a- Dr. Heylias mongst the Scots, (who play'd likewise his Cards well in England) Observ. on before our late Rebellion, with Order not to depart from Scotland, Charles. p. 163. till (things succeeding as the Cardinal wish'd), he might return into France with good news of a perfect diffention betwixt England and Scotland.

And to this may be added, the Industry of the Cardinal's Secretary in the said Nation, where he carryed himself so cunningly, that he was taken into Consultation with the Heads of the Covenanters. And what good counsel, could spring from such a Fountain, cannot be ignorant to any, who either understood the experience, or knew the political bias of the said Cardinal; which might well move him to say concerning our late Troubles, That 'twas easie for one Howes's Life with half an eye to have foreseen them: Whereby it seems strange of Card. Rich. to me, that he would never imploy a lesuite, if we may credit pag. 164.

Mr. Howell, though it may be, that he supposed them too much 16 pag. 165. linked to the Interest of Spain, to doe him or France any good.

Nor is the multitudes of them in England, any small probability of their bad Intentions, being unwilling to hazard their lives, (as here they do), unless upon some grand Design. Farrigius, one of in Epist. Detheir own Society, affirmeth, that fifty of them, clad in feveral dicat. to the States Gener. habits, kept Council in London, whence they deputed a General Agent to Rome. And oliver Cromwell profest, that he could prove speech to the by witness, that they had a Consistory and Council, that rul'd all Parl. 1654. the affairs in England, as he could prove by the Particular Instru-Sep.4.p.16;17. ment then in his power. And how formerly they swarm'd in England, Mr. Gee will at large inform you; And King James could Foot out of the never forget the miseries he suffered whilst King of Scotland, by Snare. domestick dissentions stir'd up against him by Hay, Creighton, Bruce, Sandersod's Graham, and other Jesuites, who furnished, the Rebellious Nobility P. 146, 147, &c. with moneys from Spain to carry on their designs. Nor hath Ireland reason to rejoyce in their acquaintance; where the Seminary Fry- scrinia sacra. ars of late dayes had gone fo far, as, in Dublin it felf, not only to Pag. 241. appear in their habits, but also to affront the Archbishop and Maior of that City; nor were they wanting to the erection of Colledges and Societies, maintain'd by good Benefactors, as appears by a Letter from the Council in England, to that in Ireland. Yet for all Dated 31. fan. this, hath their rebellious favourits dealt mildly with them, (though 1624. the Laws be severe enough) and 20, years ago, look'd upon this kind

of mercy, as a crime fit to be thrown in the face both of King and Bishop; but, how deservedly, let any judge but Prynne, whose malice and

partiality is well enough known.

Nor need we much trouble our selves to prove the Jesuite, somewhat medling; their familiarity with the Anabaptists, Quakers, and fuch like Phanaticks, being fuspicious. Of which many examples might here be shewn, but that their common knowledge would make the Relation tedious; only take notice, that the very Weekly Gazet, suspects Mr. Rogers, and those of his Fraternity, to have some Jesuite or Priest at the Helm with them: And Mr. Rogers takes no good course to clear himself, by endeavouring to vindicate the Jesuite, from having any hand in our late Warrs: which this following Story is furficient to confute.

Prynne's Brief

Perfect Pro-

ceed. 1655. March 27.

> When the late King was murdered, Mr. Henry Sporteswood, riding casually that way, just as his Head was cut off, espyed the Queens Confessor there on Horse-back, in the habit of a Trooper, drawing forth his Sword, and flourishing it over his own head in Tryumph (as others then did): At which Mr. Spotteswood being much amazed, and being familiarly acquainted with the Confessor, road up to him, and faid; O Father! I little thought to have found you here, or any of your Profession, at such a sad spectacle. To which he answered, that, There were at least forty, or more, Priests and Jesuites there present on Horse-back besides himself. The resultancy of this Story is home and pat; and for the truth of it, I referr you to Mr. Prynne.

Nor need we here relate the great correspondency betwixt the late Hift. Independ. Grandees and Cardinal Mazarini, of which Mr. Walker gives us a hint; and experience can proclaim the rest. Nor is it probable, that they should have no hand in the promotion of our late distractions, as most beneficial to the Catholick Cause, fince they have been the chief fomenters of all other Wars in Christendom, leaving nothing un-effay'd, that may bring all into confusion; as Ludovicus Lucius, and

others, can inform you more at large.

Besides all this, we might give some Extracts out of the Plot discovered by Andreas ab Habernfield [1640. September] to Sir William Boswell, the Kings Agent at the Hague; and by him to the Archbishop, Prim's Romes and so to his Majesty. A design managed abroad by the Pope and Cardinal Barbarino; and in England, chiefly by George Con a Scotchman, and the Pope's Nuncio. The substance of which was, that the Roman-Catholicks here, should stirr up the Puritans to revenge themfelves of the Bishops; and the Scots should also be perswaded to Arms, whence the English should so adhere, that the King remaining Inferiour in Forces, should be constrain'd to crave aid from the Papists, which should be deny'd, unless he favoured them with a Toleration; which if absolutely deny'd, it was contrived by sodain

Vindicia Caroli death to remove him. But, because we find the Reality of the Plot que-Regis. p 33. n stioned, by an understanding Gentleman; we shall referr you to the margin. & L'estrange, and Prynne's Relation.

Necessary Vindicat. p.45

Part. 1. Scet.

Histor. Fesuit.

H. L'estrange Hist. K. Ch. Pag. 180, 181. Mafter-Piece. pag. 18.

But let this Plot be as it will, 'tis more then suspicion, that our Phanaticks have been beholden in many things to the Jesuite, of which one example may somewhat satisfie. They caus'd the Book written by Parsons, Anno 1524. (under the saigned name of Doleman, and Hist. Independ.) call'd A Conference about the Succession of the Crown; which Book Part. 1. Sect. was condemned by Act of Parliament, 35. Elizab.) to be publish'd Prynne's Speech again under the title of Several Speeches delivered at a Conference to the Comconcerning the Power of Parliaments to proceed against their King for mons, pag. 108. Mis-government. The Arguments and Precedents are meerly the same, though the sashion of the Book be a little altered; Parsons having made it a Dialogue, and these men into Speeches. And how agreeable to this Rule of King-killing, they steer'd their course, is impossible to be forgot, as long as Memory or Record can be had in this World.

CHAP. IV.

The helps and assistance which the Calvinist Presbyterian, and Jesuite, afford one another, for the ruine and alteration of Kingdoms; with their Plots to destroy the Government and Tranquillity of England.

That the Independents should only be beholden to the Jesuits, or these Fathers the sole Ingeneers of Wickedness, would mainly over-cloud the Reputation of the Presbyterians, who look upon themselves as active for any mischief, and as cunning contrivers. And therefore 'tis best for them to go hand in hand, each discovering to other what new Plots they have sound out for the subversion of Governments. By which Club, they have afforded certain Rules to Politicians, which have exactly been observed and sollowed by our late Schismaticks, as is palpable by the sollowing Observations.

And first we shall begin with the Plots of the Calvinists, a people never negligent to promote their own Interests. Of whose seet (as Letter to Balthe Emperour Ferdinand assistance) the proper genius is, To hold nothing that de Zimieither Fraud or Wickedness, which is undertaken for the Religion; Scrinia Sacra. No santtity of Oath, nor fear of Dishonour hinders them. A Chara-pag. 123. racter like that given by the experienced King James to the Puritans, Bas. dor. 12. the same with our Non-conforming Presbyterians; of whom one cabala, p. 225. gives this sentence, Puritans and all other Sectaries; who though scarce two of them agree in what they would have; yet, they all in general are haters of Government. And to this purpose was the judgement of the wise Secretary Walsingham, when to Monsieur Critoy, Secretary of France, he assured them to be dangerous and very popular; 1d.Part. 2. p. 40, not Zeal nor Conscience, but meer Faction and Division: and besides 41.

this,

this, gives a short description of their Cunning, Jugling, and Rebellion; for which, with the Jeluite, they start strange Doctrines, to be as an Umbrella to their Illegal proceeding. Of which the learned Bancroft, Mr. David Owen, and an Ingenious Epifile Congratulatory, under the Name of Lysimachus Nicanor, will afford you many Instances. Whereby you may see, that the Presbyterians in their Principles and Actions have more of Rome, than the late reverend Archbishop Land, Histor. Mot num or his favorites. Let Bayly, and the spurious Irenaus Philalethes, or any others, collect or freal out of him what they pleafe.

in Regn. Scot. pag.502, &c.

The Calvinists being resolved to root the Lutherans out of the Palatinate, took this following Method to bring their ends about, as they are delivered to us by Adam Contzenus, a deep observing Jesuite; which our late English Law-choppers have observed to a hair, as is obvious by the fequent Rules.

Ad Contzen Po-Sett. 6.

"The Intent of the Calvinists in altering Religion in the Palatinate, / lit. lib. 2. c. 18. "by extirpating the Lutherans, was conceal'd, left the vulgar having "knowledge of it, should tumultuate.

> After this manner, were the Orthodox Divines in England weakened. The Presbyterians at their Initiation into this Kingdom, not going openly like honest men, but skulking up and down to private Conventicles, (which they call'd Synods, or Assemblies), according to the directions of their great Mustaphi's, fuch as Cartwright, Snape, Gibby, Travers, Gillebrand, Whittington, Goodman, &c. But having once increast the number of their Disciples into a formidable body, took the impudence to affront, King, Queen, Laws, and all their Superiours. Nor of all these many Opinions (we have had two pregnant and powerful amongst us), few were observed how they took root, till (like Cadmus his Souldiers) they shew'd themselves so potent, that they might fcorn a reliftance.

> Nor could we dream of any intentions lurking in the breafts of our pretended Potentates, tending any way to the introducing of a motley-Babylonick Herd of Religions (fince Prelacy was murdered out, by a drove of Villains), feeing they fo folemnly protested against any such endeavour, as you may see by these following words:

Remonstrance, 15. Decemb. 1642.

And we do here declare, that it is farr from our purp fe or defire, to let loose the Golden Reyns of Discipline and Government in the Church: to leave private persons, or particular Congregations, to take up what Form of Divine Service they please. For we hold it requisite, that there Should be throughout the whole Realm a conformity to that Order, which the Laws enjoyn according to the Word of God.

This Protestation is fomething serious. But alas! it may be nix Refolut. Po- (they looking upon themselves as our Lords and Masters), Dissimulalit. Sett.7. Ref. tion is a thing permitted them by a * French States-man: though I be-

lieve in equality they are more our Neighbours, and so could not demand the same priviledge granted by de Marnix to Kings.

What they meant by the Laws of the Land, I know not; but it is certain, they favour'd Episcopacy more than any other Government: And it is as true what the old Peet lung.

Blag mag sons, ille igen rou 9

cemmen of mete \

Whilst we are rul'd by wilful power and might, Laws cannot do so much as do us right.

graine Paritagy pr. an And what validity can we expect in a Declaration, from those, who can swallow down Oaths with more content and celerity, than Lazarelle de Tormes could a Saucidge, or a little Sack? Who look upon Allegiance to others, as a nicety of State; yet make it Treason, if not observed to themselves. But, if our own Laws cannot be in force,
I wish, the Egyptians might; who held perjury a double offence, Diod. Sicul. de
Reb. Antiq 1.1. against God and Man, and so rewarded the guilty with death.

"Some more craftily suborned, humbly to petition the Prince (though " he earnestly long'd for the change himself; and so possibly might "prompt them to it), that the Exercise of their Religion might be " granted.

None can be ignorant of the same manner of Jugling in England for these many years last past, in so much, that we have had scarce any Levem plebe-Petition concerning Religion or the Change of Government: but culam ad Petiwhat trucking, collogueing, and running about to get peoples hands to vendo, vel potiit! most of them being either Servants, or such mean Handy-crast-us Populi nomen men, that want brains to apprehend either the advantage or damage duobus tribusus of any Publick concern; but are driven on with fuch hasty fury, that fue factionus nothing can fatisfie them but a present performance: though with as continuatio) much ignorance and envy, as those who rail'd against the Innocent lench. Mot. Aristides, because he was too just and honest to live amongst such p. 81,82. wretches.

Of this manner of cheating up Petitions, the famous Dr. Hammond View of the Directory, p 90. takes special notice; And that great Prop of Learning, the late Arch-Sed. 28. bishop of Canterbury, gave a large hint in his Speech upon the Scaffold, in these words:

Here hath been of late a fashion taken up to gather hands, and then to go to the great Court of this Kingdom, (the Parliament), and clamour for Justice: as if that great and wife Court, before whom the causes come, (which are unknown to the many), could not, or would not do justice, but at their appointment. A way which may endanger many an Innocens man, and pluck his bloud upon their own heads

1d. Sett. 97.

heads, and perhaps upon the Cities alfo. And this bath been lately practifed against my felf, the Magistrates standing still, and suffering them openly to proceed from Parifo to Barify without check ;

many well-meaning people are caught by in so

Of this clandestine way of Jugling up Petitions, several Counties did publickly complain (about the beginning of these Wars), to the Parliament, in their Petitions for Episcopacy; but to small purpose; the Members refolving to break the Laws, did not like that, which would confirm them. This way of begging was used above a dozen

Hift. Independ. years ago by some Privado's in the County of Buckingham, Effex, Ox-Part.1. Sett.50. ford, and Barks, to decide and lessen the Parliament, and promote an Independent Army and Faction against them. And thus (as it was thought), did the well-known Committee of Derby-house imploy Col.

Rainsborough, to go up and down, and foligit the common fort of Marriners to Subscribe and present the House of Commons with a Perition against a Personal Treaty with the King; (which other places Petitioned for). And, to make them more complying, gave 12 d, a piece to those who would subscribe it. And this way of hudling up requests, was used by those Bloud-thirsty Canabals, for the bringing of his Majesty, and others to the Block.

In this Art of State-craft, oliver Cromwell was excellently well feen, and made it one of his main blinds to deceive an easie believing multitude, which he thought both lawful and commendable in himself; In his Speech, bur, when once raised to a Protector, thought it little less then Trea-22. Jan. 1654 fon in others, greatly complaining of fuch actions, to his mock-Parliament. Thus the Priest forgets that ever he was Clerk, every man thinking himself in the right: and so did the three poor Nuns of Mer-

gate, when they drew up their Innocent Petition, (as here followeth

by the By); though now converted to a wrong fense.

Weaver's Fun. Monuments, Pag. 585.

pag. 15.

We thre poor Nuns of Mergate, Piteously complement to your gud Estate. Of one Sir Johnne of Whipefuade, Who hath stopped our Water-gate, With two Stons and a Stake, Help us Lord for Cryst hys sake.

These poor women, through their simplicity, dream'd of nothing but what was honest, defired nothing but what was just; a reparation of their wrongs, being the only thing they aimed at: not like our felf-ended Time-servers, who from the Noddles of three or four, like a Multiplying-Glass, can produce you many thousands. Thus five or fix in Decemb. 1653. when Oliver was scarce warm in his Protectorship, to make logue, pag. 4.7. his footing the more fure, drew up an Address to him, and fent it through the three Kingdoms as a pattern for the rest to follow, and what effect it took, is not ignorant to any, who remember the Glorious and almost Almighty (profane) Titles thrown upon him by such Profelytes.

Profelytes. Thus have I heard, and read, of a Great man, who made Books in his own Fame and Vindication in these late Wars, and put them forth in other mens names; (as some suppose Annius threw his Labours upon Chaldaick Authors): And somewhat to this, a Writer prompts us to this Quære, Whether the Petition of July 1659. Was The Grand penn'd by the Parliament, and address'd to the Parliament; and so concernment the Parliament gave the Parliament thanks? However, this is more of England.p.s. than probable, That those who delivered the Hartfordshire Petition Ex. coll. p. 537. at the beginning of these Wars, abused all the simple Subscribers; the Petition that was deliver'd, taking notice of several things done in Parliament the very night before its delivery: in which time it was impossible to get so many Thousand hands, and then travel to London on that Errand, (of which abuses the King himself took special notice), unless their Messengers had been as swift as the Spirit Orthon-Mercury Froiffart. Vol. 3. to Coraffe, and the Count de Foix; or those who carryed the Noble fol. 173.

Wier de Prastig. Lembard from Egypt to Pavia in one night. Dem. 1 2.5.29.

III.

"ent, unless they might have Publick places for such duties; they earnestly desire and Petition, that they might have but one Church or two allotted them for such Publick Duties; thereby to appear as the face of a Congregation.

All things at first have but a small beginning: Those who endeavour the hopes of their Towring Expectations at the first on-set, may, like *Phaeton*, bring a ruin to themselves and designs; which the *Independents* knew well enough; and so desired (as the case then stood), rather to grow up by degrees, than by too hasty swelling, to burst, with the Toad, to their own Consusion.

What Petitions have been pressed to the Parliament, by self-ended Schismaticks, to have places allotted them for Preachments, is troublefome to remember at this time; yet Mr. Edwards informs us of divers Reasons adrawn up twenty years ago, for a Toleration of some Congregations gainst Indeto enjoy an Independent Government, and to be exempted from that pendent Gowhich should be established by Law. And some two years after this, in the Intro-[1643.] the Independents in their Apologetical Narrative, prefented to duction. the Parliament, shew'd themselves so humble, that they might thereby gain Pity and Toleration; that they concluded, that they parsued Fuller's Ch. no other Interest, or Design, but a Subsistence (be it the poorest and Hist. Book. XI. meanest) in their own Land, &c. But how well this felf-denying pag. 212. defire, agreed with their after usurping Incroachments, is known well enough: Phil. Nye, and Tom. Goodwin, the main contrivers of this Petition, stealing to themselves the best Preferments in the Nation, and the richest Indowments both in University and Countrey, being divided amongst the rest; so that the Proverb was now verified, Give an Inch, and take an Ell.

IV.

"The Calvinists having now got liberty to exercise their faculty in "Preaching, and that publickly; fo that that they feem'd to keep equal "pace with the Lutherans; an Ediet (as if only for quietness sake) was publisht, that neither Party should cast aspersions upon one another. "Which at length proved no small lift to throw the Luther ans first out " of favour, and then their places; for then they durst not contradict the " Calvinifts, who were now Favourites; and, by consequence, might "with some liberty throw dirt in their Antagonists faces. Besides, this "degrading of the Lutherans, was a sufficient disgrace to them amongst "the Vulgar, who are commonly so politick, as to side with the "ftrongest party, so they rest secure; as experience hath told us ar "home.

14. Aug. 1622. Sect. 5.

L'homine d'eftat. p.625

L' Artifice eft mali cieux. on propose des Remonstrances d'un façon, & l'autre; le Pretexte cft formation du feet vute à sa ruine, &c. 1b.

King Fames in his Directions concerning Preachers, Strictly prohibited them from using any bitter invectives, or undecent railing speeches. But this was not long observed in King Charles his raign; for what could not handsomly be acted in the Pulpit, was in the Press; though at last, the former was not a little abused by scolding Burton, and such like hot-headed Cushion-thumpers: and Paper grew scant with the fwarms of Invective Pamphlets against both Church and State. Than which scandalous Libels, nothing brings more detriment to a Nation. as a French States-man observeth. They drawing, like orpheus, the brutish Vulgar (a thing most capable of Sedition) to dance after whatfoever they are tuned to; especially, if skrew'd up to the hopes of high preferment. A design most wicked, as being composed of horrid juggling; really intending one way, though they feem to carry fair for another: the pretence pointing at the Reformation of, when the effect brings destruction, to the Kingdom. By this means, the Paron les emend de liament and Presbyterian got applause from the people, who are apt to believe and remember falthood, more than truth: whereby, the prius de la Re- number and confidence of their Profelytes, increast to such an height, Reyaume, l'ef that they were able to maintain and vindicate their Pamphleteers with a strong hand, though not by Reason and Law. So that it was more than a common danger to write any thing (though truth) against the Parliament; but to viline the King, was no small hopes of preferment and credit, as appears by the multitude of Pamphlets, and the licenfed Gazets weekly flying about in 1648. where Tyranny, Hypocrifie, & Perfidiousness were commonly attributed to his Majesty. When as the Ingenuous Mr. Walker must end his dayes in the Tower, for telling true tales abroad. But when a great part of the Parliament it felf, must be look'd upon as rotten Members, for adhering to the King; and the rest of them shackled, for demanding their priviledges and freedom, [1648.] which they had so long pretended to fight for: What punishment might poor people expect for presuming to pry into such Great-mens Errors? If a whole Army will undertake to vindicate the words and wishes of Symbal, Wade, and White, whereby the Murther of his Majesty was desired; that man can expect no great incouragement, who endeavours lay to open the Villanies of such Sectaries.

V.

"Then, as if to give fome content, a Disputation was held; but a Calvinist appointed Moderator, who was afterwards made Professor.

'Tis nothing here to my purpose, to discourse, whether these Polemical Exercises, upon a publick account, brought either Satisfaction to the Auditors, or Tranquillity to the Nation; and sew are like that betwist the two Reynolds's, where both conquer'd, both turn'd and yielded. I shall therefore let that rest, since the thing self as yet is

The fubtile Calvinists in Germany will make themselves Moderators, in their own Cause, and their Brethren in England, must either be Umpire betwixt the King and themselves, or else all the fat is in the street; and, God knows, what unheard of Priviledges lost. When the King, at their desire, upon hopes of Peace, yields to call in all his Proclamations against them, and Esex, as Traytors, if they would take off Malignancy from his followers; they would not yield to Overtures of Reconciliation upon that Condition, taking themselves to be Supream, (forsooth); and so the King obliged to pardon them, but not they him, or his. If the King and Countrey have any desire of Peace, his Propositions are neglected, he being tyed either to hearken and consent to their malapert Proposals, or trust to the misery of War, or utterly thrown by, as unworthy any more Addresses.

Must the Reverend and Ancient Church-government be violently pluckt down, (though the Bill, with that concerning the Militia, several times rejected by the Peers), and some other up-start Invention plodded out, to instruct Boyes in the mode of practing; then where must we hunt, for this pretty young thing, but in Scotland? And who must be the Masters of the Game, but a crew of domineering Zealots thrust up into a Rebellious Authority? And, for a small piece of Formality, was

jumbled up a pack of stiff Presbyterians, (under the Title of an Assembly), dapled here and there with Independency and Anabaptism; and a little to allay the censures of some people, two or three were added to them, of good Learning

Synodique sua autoritate consta (ad omnibus quidem Provinctis, homimibus prafervidis, concionandique peritis, sed minoris at plurimum literatura, regiminique Ecclesiastico infensis) constitutionibus commendant, non autom huic libere res even ile ndas permittunt ultra metas ab ipsis statutas. Elenc. Moc. pag. 64.

and Principles; though quickly jugled out thence, and other preferments, (as the Reverend Dr. Featly,) to make way for some sweetfoul'd Myrmidon. And what these præpossest-Teachers constitute concerning



cerning a præjudged Government, must be confirm'd by their Task-Masters the Parliament, as if perform'd by a grave and learned Con-

vocation of Divines.

Must his Majesty, or any of his true Subjects, be tryed for their lives, and martyred? None must be their Judges, but those who are his and their mortal Enemies; and bring with them a Sentence, resolved upon, long before the Tryal; nor are the Prisoners permitted to question any of them, though the Laws grant liberty to the errantest Rogue in England, to except against 35. Jury-men, without shewing any reason why.

If the Royal Family of the Stuarts be exstirpated, Kingship Voted and Enacted unnecessary, burthensom and dangerous; and an ancient flourishing Monarchy sprouted into a many-headed Common-wealth: None more sit to be the contrivers of this Consusion, than those who acted, not for a publick Benefit, but a private Interest; having run so far into Rebellion, that self-preservation prompted them to be Judges, as was a party in our domestick broyls: it being not solid reason, but,

because they were Moderators which changed the frame.

And if the Reverend Clergy must be outed their Livings, then none must be their Tryers or Examiners, but those Juglers of Peter's and Nye's Fraternity; a sort of frantick people, sworn Enemies to all Learning and Church-government, and therefore the more fit to pass judgement against the other as Antagonists. Thus, like the Calvinists, must we be Judges in our own Cause; and that in things against all Law, and then we are certain to remain Conquerers.

VI.

"When the People of Hildelberg, (who were neither fatisfied with these new Teachers, or Plots), did Petition that the Lutheran Preachers, might be settled and restored again amongst them; no notice is taken of any such thing by the Superiours, and so no satisfactory Answer hapned to their desires. But rather on the contrary, those Ministers, in whose favour the people petitioned, were frowned upon, and censured as too hasty, surious and heady.

Answerable to the Palatinate, hath the affairs in England been carryed on; all our Petitions working small effect, unless scribled accor-

ding to Parliamentary Interest.

The several Petitions from the two Universities, and most Counties of the Nation, at the beginning of these Wars, in the behalf of Episcopacy, Liturgy, Church-Revenues, and suppression of Schismaticks, prevailed nothing with the Parliament, though subscribed by the chief Nobility and Gentry in the Kingdom: Nor had that of Worcestershire, about 10, years after, in the behalf of an able Ministry and the Universities any better luck, only obtaining the formality of thanks

22. Decemb. 1652. from the Speakers mouth; and after this fashion hath been the exit of others. And yet with what alacrity and cheerfulness did the same men receive that Impudent Petition, (taken notice of by the King) Ex. Coll p.548. of a company of beggarly Rascals in London; who defired that the Lords and Commons might be jumbled into one House, that they might subdue the pride of the King; of all which, if they had not a speedy remedy, they would take the cure into their own hands, and destroy the disturbers of the Peace. These frantick demands were pleasant to the Commons, because agreeable to their desires, if not set on foot by themselves; the which is something probable, because they owned it so farr, as to present it to the Lords.

However it must be granted some favour, that the People are permitted to present their desires: though the Army themselves profest, that it was the undoubted right of the People to Petition; (as in truth Representation) it is), yet afterwards they denyed the same liberty to the London 5.06tob. 1659. Prentiles, knowing their desires to be more for the Publick benefit Pag. 6. than the Armies satisfaction: so that Mr. Wharton sung not amiss;

when thus:

-Petitioning the Birth-right of the Saints.

VII.

" After all these Revolutions, nothing appearing to harbour any " figns of Tumult [the people perceiving no harm done to themfelves, " little regarded the concerns of the Church, though it and the State " should suffer reciprocally the Lutherans were outed of their Paro-"chial Churches and Benefices, all being delivered to the Calvinifts.

The traceing of this Observation is not unknown to any, that hath heard of a Perfecution. How many famous Divines were fequefired and thrust from their Livings in these unnatural Wars? London should lament the expulsion of so many learned men from her, and the fupplying of their Places by a Pand of hot-braind, long-winded and Schismatical Presbyterians. And, as if this were not enough, oliver must add to their afflictions, by one Order forbidding them to Preach, or Teach School; as if, like the Italian, he gloryed not only to kill their Bodies, but Souls also. And all this done, because [prompted by their stedfast and sure Consciences], they would not fwallow, like our Temporizers, Contradictory Oaths. Whereby I may well raise this Quare.

Whether thole, who after they have with much consideration; once made a lawful Vow, will keep it : or those, who as the Tyde serves, will swear point-blanck one Oath against another, rather than be kept from the shoar of treferment, or thrown from that, which they have unlawfully got, are most godly and bonest?

To all these who have been put out of their Places by shew of Publick Command, I might add these, who were kept back by the sear'd Con-

sciences of their ignorant and malicious Examiners, a sort of people, not so much fearing God and hating Covetousness, if Mr. Sadler may have credit; whither I referr you for fatisfaction.

VIII.

"The Scholars of the University, who were Lutherans, if they "would not turn Calvinists, were turned out, and the Calvinists " put into their places.

Qued Poftero-

The Parallel of this is too palpable to discourse much of. oxford rum quoque o- will never forget the Lord Pembroke's Visitation; nor Cambridge, that Academias vi- of the Earl of Manchester: In which two Universities, there was a fit and species thorough Purge, to the perpetual reproach and ignominy of the Underquosq, in Exili- takers; many famous and learned Doctors, Heads of Houses, Masters amandare. of Arts, and others, were turned out of their Fellowships, and Col-El. Mor. p. 91. ledges, because they would not submit to that, which was contrary to their Oaths and the Priviledges of both places; imposed upon them by those, who had no more authority in such things, than they had to behead, or rebel against their Master.

IX.

"Contzenus faith, these Revolutions must be done moderately, and "with abundance of cunning; the first step being to make the followers " and abetters of the contrary Opinion odious, and as it were, a worn in the Countrey; and this by difgracing them, especially, with things "which feem most ridiculous, absurd, and hate ful to the common peoof ple, either by nick-naming, or any way elfe.

The scandalous Reports and Pamphlets thrown against both King and Bishop, as Popish, though they thought nothing less, may be fome fign, what good use hath been made of Contzen's Observation. What difgrace cast upon the decent Habits of Church and Univerfity? though the first, according to the Canons; and the other, appointed by the Statutes of the place. What unfeemly Titles given to Organs, as Bag-pipes; and what irreverent names to Churches, as Steeple-houses? How were the Clergy nick-named with the title of Hirelings; Humane Learning as Heathenish; and Scholars as professing enmity against the Gospel?

Hift. Independ. Part. 1. Sett. 19,20,21.

How Crommel's Faction spread abroad Pamphlets against King, City, and Parliament, [1647.] that the people might take the Army for honest men, is somewhat pointed at by Mr. Walker. And since that, What scurrilous Books hath been contrived by Needham, Goodwin, Milton, Rogers, and such like Billingsgate Authors, is not unknown to to any.

Transfer :

e epcilios O

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38: 36:15

Nor is it forgor, what impertinent Reports the Long-Parliament spread amongst the People, to make the King odious, as, that he was a Favourite to the Catholicks, and those call'd Arminians; which sufficiently demonstrated a Presbyterian malice, since the first was falle, and the other no crime. And this must also be laid in the dish of Archbishop Land, though Prynne, and they knew, that he wrote more against the Romanists, than all our Brittain Presbyterians; who have spent more time in the commendation of Rebellion, than in the Service of God. And certainly, I may as well call Prynne a Stage-Player for writing his Histriomastix; as he the Archbishop, Pa-

piffical, because he wrote so learnedly against them.

And as if this were not mischief enough, the People must now and then be alarum'd with strange Reports of Forces from Denmark, Lorraign, and other strange places; as if the Nation were to be conquer'd, and the Natifs throats cut; which if we yield, yet will the ignominy only fall upon the Presbyterian Party, who by their want of Allegiance would bring the King to fuch straits, that his own Subjects were not able to defend him from their Tyranny. They thought it fit for us, to fend aid into the Palatinate; and, yet unlawful for Denmark, to affift his own Kinsman against his Rebellious Subjects. It was convenient, they thought, to give help to the French against their lawful King; yet held it abominable for Forraigners to give a good wish to the King of England, against his rebellious people. The Covenanters in Scotland, might with honesty, crave aid from the French King, though a Roman-Catholick against their Anointed Soveraign: But so must not the King of England from the Duke of Lorraign, though his life endangered by his bloud-thirsty Subjects. The Parliament, forfooth, may make a Pacification with the Irifh Catholicks; but the King must not harbour such a thought, without grand If the King but march towards Scotland, the malignity alperiions. of envious tongues endeavours to blast his Reputation, as not fir to wear the Crown: But many thousands of the Scotch-Covenanters may come into England, fight against their King, kill his faithful Subjects, and inrich themselves by their plundering and stealing from the honest People; and for their villainies, receive large rewards, with the Epithet of Breibren, and so they were, but in Iniquity: being guilty of High-Treason, because marched and acted against the Kings confent, who is the Supreme Authority of the three Nations, in ve

And that the Supream Head may, when rebell'd against, for his own security and desence, desire help of his Neighbours. I though of a different perswasion in Religion), I think, needs no dispute. He that would lose his Kingdom quietly, is as simple as the Rebel's wicked; and if his own Sword be not long enough for the tryal, he may lawfully borrow his Friends: If the Parliament stood so much upon their Priviledges, I know no reason, but that the King might maintain his Prerogative; and if any Contradiction be betwirt these two, they are obliged to yield to their betters. Nor doth it thwart the practice

of former times, for the Supream Authority to defire affiftance from people of a contrary Religion: as may be feen by the following examples, as I find them fet down to my hand in a late French Trea-Traites & de tise. Aza, the good King of Judea, procured affistance from Ben-France, & les hadad the Idolatrous King Syria. And so did the Great Constantine stats de Estran-imploy, in his Armies, many Heathenish Goths. So were the wicked gers, pag. 123, Vandals call'd into Africa by good Boniface. And after this manner did Narles, under the Emperour Justinian, imploy the Pagan Lombards. The good Arcadius, Emperour of Constantinople, though a Christian, delivered the tuition of his young fon Theodosius, and the Government of the Empire till his Son came to age, into the hands of Isdigerdie King of Persia, a Heathen; who accordingly kept his promile with the Emperour. Heraclius the Emperour was beholden to the Saracens: as Basilius and Constantine's sons to John Emperour of Constantinople, were to Ostelzi. And by these people were also Henry and Frederick, Brothers to the King of Castile, mainly benefited in their Wars against the French. Ludonick Sforza, Duke of Milan, and others, begg'd affiftance from the Turk against the French, as Maximilian of Austria did against the Venetians. And if it be lawful to procure aid from Heathens; certainly a Christian may feek help from those who profess fesus Christ, though in every thing they cannot absolutely agree. But enough of this: fince the Presbyterian commits ten times more fin in Rebelling, than the wickedst man can do in defending his own right, though by the affiftance of Turks and Infidels.

X.

What a great stickler Robert Parsons, the Jesuite, was to overthrow both England, and the Protestant Religion in it, is well known: the Letr. 1.7. let. great States-man Cardinal D'offat taketh notice several times of his 268. pag. 552. defigns against these Kingdoms. Some of his Plots and Contrivances, let. 291.p.617> shall follow as they were published by * some Roman Catholicks. * W.Clarks Re-

"One of his means, is, to alter the Municipal Laws of the Land, that

ply to Fa. Parthe Civil Laws might have (way.

74. w. Wat fon's Quodlibers of Religion and 94,95,286.

fons Libel. fol.

'Tis needless to relate how the Laws have been chopped and changed by diversity of Governments, (not knowing where to find a fettle-State, p. 92, 93, ment amongst our selves), and all as the Sword pleas'd; and how conducible fuch repealing actions are to overthrow our fetled and fundamental Laws, is plain.

XI.

That the Clergy in England be put to Pensions.

This is a rule of as much concern as any in the Body Politick, This

is the way to make the Clergy slaves to every Usurper, and so by their Preachments to gain Proselytes. By this means, none should receive any Preserment but pure Hirelings; those who would hold forth to their Auditors every thing that their Pay-Masters thought good, which would make them all like Clisophus, belonging to Philip of Macedon, to halt when their Masters were lame, and in all things to com-

ply with the Grandees.

Thus like Alexander's Apes, that imitated his Army in Martial discipline, have our Schismatical hot-heads, with a Curse pe Meros, ecchoed an Alarum answerable to the stroaks of their Bloud-thirsty Patrons. Who like Father Time, delighted not only to pull down men, but also ruine the Foundations of samous Structures, the eminent Monuments of our fore-Fathers Charity: of which we have had some tastes, and were in a fair way, to see the work compleated; as was probable, by the great Petitioning and Writing against Tithes and other maintenance of, and small encouragements to an Orthodox Clergy.

XII.

"That all Colledges in Oxford and Cambridge be deprived of their Lands and Revenues; and that the Scholars of them become Peninformation."

This is the thing which they have actively fail'd in, and I hope, will for ever: Though what their intentions have been, may be evidently drawn from their pernicious actions to discourage both Learning, and the Ministry, by scandals cast upon them and their studies as needless: with whom some ignorant Boobies formerly agreed; as Fohn Ludgate Monk of St. Edmondsbury informs us, and in his way consutes.

Craft of langage and of prudent spech, Causeth prechours by spiritual doctrine Uertuously the people for to tech, How they shall live by Moral Viscipline, Langage techeth men to plant Uine. Enformeth solke to workip holy Church, The Artificer trewely for to wyrche.

Falle of Prineis. lib. 6. fol. 156. b. 2.

Pet ther be summe that pleynly tech and preche, pave of Language this Opinyon. God hath not mooft reward unto speche, But to the herte and to th' affection, Best gan guyedon the inwarde intention, Of every man, nat after the visage, But like the moveing of their inward carage, &c.

The

The form of Preaching of late, was come to that pass, that unless he decryed Learning as useless, or either sav'd or damn'd all, (though the latter was held the more plausible, such was the peoples love to extreams), he was held to want both gifts and a discerning spirit. To shake hands with the Text, and take no more notice of it, then when it was named, was a great sign of some extraordinary Inspiration: but a good and solid Sermon was reproach'd with Humane Learning; as if Literature were no more advantage to a Divine, then the ancient Ship Argo to defend the great Stones upon Salisbury-Plain from being stoling.

away by the Parrots in Magellinica.

And this way, they used to make Learning seem unnecessary and odious to the Vulgar, that fo with more plaufibleness, they might alienate their Lands. For nothing else could be their intentions to cherish up Ignorance, by suffering and encouraging Pratlers, who had hever feen a Colledge, facrilegiously to abuse Pulpits; by which, intimating to the People, that a Cobler or Taylors-stall, was as good a Nurcery for a Divine as either University, And to make this more fesible, a Band of Itinerants were foisted up in Wales, under the Conduct of Vavafor Powell, one (if reports be true), more fit to rub Horses heels, than enter a Pulpit: where they turn'd out the fetled Ministry, and to lock'd up the Church-doors, that a Sermon was as rare there, as they were too common in England. It was another mans Concordance, and their own Impudence, that were their chief Interpreters of Scriptures. The Fathers, and other Commentators, being held too much Popish, and knowing, to have any credit amongst such Illuminato's: And thus was Learning openly trod down, and Colledge-Lands thereby tacitly gaped after.

Thus have a wretched fort of people, (who like the Shark, oft swallow that, which was never intended them), endeavoured what in them lay, to root up the Foundation of Learning. And this more pardonable, than a late wicked crew of Matricides, who have had not only their breeding, but the best part of (if not all) their lively-hood from the Charity of Colledge-Founders; yet have made it their business to scrible whole Books, to incite the Rabble to lay these ancient Fabricks equal with the ground, so that the University might

well complain

Hen! patier telis vulnera fatta meis!

Despis'd and vilifi'd by those I nurst!

These, like the Viper, delight to live by the destruction of their Mother; as if their greatest Triumph would be, like the wanton Queen, to carrouse in their Parents skull. But of these, I may speak hereaster, and shall now only tell you, that the Long-Parliament at their beginning, took notice, that courses had been taken to suppress Learning:

5. Decemb. 1640.

But

But a new Broom sweeps clean; and though a child at first be careful of his new shooes, yet at last he will delight in their pollution.

'Tis a fign of unspeakable malice and coverousness, for people to grudge the benefit of others, since it taketh nothing from them. Those who repine at the Lands of the Clergy and Colledges, might have some reason, if they were taken from them: But when charitable people, (no way related to these Grumblers), shall give this, or that, to the incouragement of Learning, or Piety; you may as lawfully defire the Charters, Lands, and Commons, belonging to Corporations, as the Priviledges and Maintenance from the former; and then Hell may as assoon plead sanctity, as this coverous Variet honesty.

XIII.

That Spain hath had real thoughts of the Conquest of England, is probable, not only by their 88. Invasion, but their often endeavour upon Ireland; And Dr. Sharp affured the Duke of Buckingham of the Cabala 9.260, same. And for the bringing of this Design about, "Thomas Campa-261. "In nella tells the Catholick King, that nothing is more conducible, than Hisp. cap.25. to foment discords amongst themselves, the which may be done 9.203, 204. "with their own money.

The fame advice the great Politick Cardinal Richelien, upon his Death-bed, communicated to the King of France, as the only means Gal. Gualdo to aggrandize the French Kingdom, as a Venetian informeth us. And Hist. part. 3. some wise men think, that our late distractions were but the result of his Brains. And, that either Party was affisted with Monies from Beyond-Seas, I know not: But rather on the contrary, do believe, that the Warr was maintained by our own Cash; and besides, that no small Sums have been jugled over the Water, by some sinful Grandees, that had run so far into wickedness, that their Consciences told them, that they had lived Islanders long enough, and so must court the Continent for self-preservation, where they must provide for a rainy-day. And what is become of all our Gold, I know not, unless it hath travell'd too.

XIV.

" Another means to overthrow England, Campanella thinks, is to " fet them and the Dutch together by the Ears.

The fulfilling of which is fresh in every ones memory.

XV.

After all Campanella's pumping to undo England, and root out the

the Protestant Religion, he can imagine no way more conducible to such ends, it then the reducing of that Kingdom into a Commonwealth.

Of which Observation there needs no Remarks, but Experience not yet forgot.

CHAP. V.

The Original of the Commons in Parliament; That the Clergy is one of the Three Estates, and the King Supream above all.

When I find God himself calling Rebellion, the sin of Witcherast; for me to speak against it, by endeavouring to aggravate the Iniquity, would be to as small purpose to an Ingenious man, as the pains and expences of Calvisius Sabinus, to attain to the height of Learning, since his memory was so weak, that it could scarce retain the Names of Ulysses, Achilles, and Priamus. Yet, were it neerer allyed to Hell then it is, it would not want both daring and knowing Patrons, which doth something mitigate my admiration, when I consider, what Paper, Time, besides too much Bloud, hath been spent by some men of late dayes, to Apologize for the greatest Wickedness; and thereby to strengthen themselves, through their Actions in the Peoples Affections.

These, though they had the worst Plea, yet came off with the best Success; by which they clamourously declared the Justiness of their Cause, hinting to the Royalists, that it was owned by a Supernatural

Power. But

Quisquis ab eventu facta notanda putat.

That from th' event, states th' goodness of the cause.

And how Orthodox such Arguments are, is obvious, if we do but consider the often prosperity of the wicked, who are sometimes permitted to conquer, more for a scourge to others, than any justness in themselves: And, I dare be consident, in our case it holds; the unlawfulness of these late domestick Commotions, being rightly more appropriated to the Parliament than his Majesty, as in it's due place shall be shewn.

But first, to make the way more plain and easie to those who call themselves the meak Brethren, (the first fomenters of this Rebellion);

Seneca. Epist.

we shall in brief consider, the Antiquity, Subordination, and Priviledges of Parliaments, as they now stand; whereby it is plain, they had no power given them thus to raife Wars against, and imprison [much less behead] their Soveraign: For, what I here speak, is intended chiefly

against the Long-Parliament.

The most ancient Government in this Island, that Records can instruct us of, is Monarchy, and that in its Antiquity, the most absolute; the higher we go, finding our Kings more free and powerful. That reciprocal Compact between King and People, fo much boafted of by our Common-wealths-men, and others, being but a meer dream, and Chamara; as that great Soul of Reason and Divinity the Reverend Bishop His Preface

Sander (on hath compendiously and fully evinced.

That the ancient Kings of this Island had Meetings for Confulta-The Power of tions, reason prompts me to believe; though I do not remember after the Prince. Sect. what certain fashion: yer, since Christianity was settled here, the Kings 15,16,17,18. used to imploy the Archbishops, Bishops, and Nobility, by way of Advice and Counsel: Ethelbert, the famous King of our Kentish Saxons, being converted unto the Christian Faith, about the year 596. fome nine years after [viz. 605.] fummons a Council, in which were, not only the Laity, but the Clergy also. After which time, the Reverend Archbishops, and Bishops, have sat, as a part of those grand Meetings, [till the late Exclusion by the Long-Parliament], as the well-read Dr. Heylin, (who though under a great decay of fight, fees stumblingmore than a whole Nation of Presbytery), bath fufficiently af-block, Chap. 5. ferted.

These Lords Spiritual and Temporal, were the only Parliament known to former Kings, and so but one House: However, sometimes sir G. Buck's upon great concerns, the King would, when himself best pleas'd, Third Univer-have some of the Commoners joyned with them; but then, they were stow's Chron. not as now elected, but particularly chosen, according to the Kings p. 1068.001.3. defire; and these were of more than ordinary savour and discretion;

and therefore call'd Wife-men.

The first time, that, in History, we can meet with a Parliament, confisting of the Clergy, Nobility, and Commons, is in King Henry the firsts dayes, at Salisbury, Anno 1116. and so the Clergy were 500. years before the Commons in Parliaments. But, why this King should be the first, that threw this favour so generally upon the Commons, was (as some are pleas'd to affirm), grounded upon his own Usurpation. For, he being but the younger Son of William the Conquerour, following the President of William Rufus, seized upon the Crown, in the absence of his eldest Brother Robert, and afterwards most cruelly put out his eyes. This, they say, moved many Discontents amongst the Nobility', against whom to strengthen himself, he thought it best to pleasure the Commons; which was done, by calling them to this Parliament at Salisbury, whereby his Usurpation became more formidable against his Enemies. MAYORDY LYRY IN Elect COMMISSING GAME

before Bishop

Historical Collect. of Ancient Parl. Part. 1. p. 17, 18.

Hackwell's Modus tenend. Parl. p. 200.

Plea for the Lords.

The form and manner of keeping of the Parliament of Bodleian Library of Oxford.

ment!

But though the Commons were call'd to Counsel at this time, Tif at this time, fince Prynne denyeth it], yet were they not thereby made or esteem'd necessary: since in several Kings raigns successively after, Parliaments were held (as Prynne, their chief Patron, doth acknowledge), confisting only of the Spiritual and Temporal Barons. And, when afterwards they did really fit, is as uncertain, as after what manner, or when they had their first Speaker: The first, by that Title upon Record, being Sir Thomas Hungerford, [Anno 1376.] though the year before, John Stow calls Sir Peter de la More their Prolocutor. And before these two, but three [viz. Petrus de Mountford, Scroope, and Sir William Truffel; the first of these, viz. Mountford being in the 44th year of Henry III.] that are known, are supposed, to officiate as Speakers; for, in what nature they were of, is not yet known: I though for certain, if the Commons fat by themfelves, they could not want fome fuch like Officer]. It being many years afterwards, [vi7. Anno 1401.] that the King [Henry IV.] required the Commons to choose a Speaker; before which time, no fuch Command being recorded. Thus, we see the small Antiquity of Parliaments, as they now stand with us representing the three Estates, the Clergy, Nobility, and Commons.

This I write, to shew, how strangely consident, the Commons were of late dayes; who, (if you will believe Frynne, one of themfelves), had really no fuch Power and Judicatureship, as they did in the least pretend to. Nor would I be thought in this, or any thing in the sequent Discourse, to invalid the true and real Authority of Parliaments, or to lessen the Credit of the Commons House, holding it now to be an Essential part of Parliament; but, yet not so much. as some of late have done. Nor can I subscribe to, (till I be better informed), that Priviledge given to the Commons, by I know not whom; yet, I suppose, of no vulgar apprehension: viz. That the King may hold his Parliament for the Communalty of the Realm without Bishops, Earls, and Barons; so, that they have lawful Moni-England. c. 23. tions, or summons, albeit they come not. Yet the same Book afa M. S. in the firms, that, the King, with his Bishops, Earls, and Barons, cannot hold a Parliament without the affiltance of the Commons. And his reafon for all this affertion, is, because, Sometime there was neither Bishop, Earl, ne Baron; and, yet the King did keep and hold his Parliaments. To which, I shall only answer, in brief, thus; That if he mean, that our Kings have kept Parliaments, when there was no fuch thing, as, or distinction, in this Nation of, Priest, or Nobility, or some such Rank, above the common People; I shall utterly deny his Proposition: Or, if he understand, that Parliaments have been held only by the King and Commons, I shall not yield to him, till I be affured where, and when; yet, if both were allowed, it can be no good consequence, that it may be done so now, if custom have any sway in England, which is now a main Card of the Commons Game.

And because, some of late, (more through malice than judgement), have not only afferted the King to be one of the Estates [by which plot they will equal themselves to him, and so overthrow his Rule and Government, of which Sir Edward Deering doth a little hint], Book of Speebut also exclude the Clergy. It will not be amis, in this place, to ches. pag. nlt. right both, by one or two authentick Instances. The first, shall be the Parliaments Bill, presented to King Richard III, when, but Duke of Glocester, to desire him to take upon him the Kingship, the which is very long; but in it, you shall find these words; - us the speed's Chron. Lords Spiritual and Temporal, and Commons of this Realm of Eng-Rich.3. p. 912, land - according to the Election of us the three Estates of 913, 914. this Land .--- Therefore at the request, and by the affent of the three Estates of this Realm: That is to Jay, the Lords Spiritual and Temporal, and Commons, of this Land affembled, in this prefent Parliament. Here we have Three Estates, the Clergy being one and the King none. My fecond Instance shall be taken out of one Titus Livius de Frulonisiis, [a Book quoted several times by Stow, M.S. in the in Henry V. which Manuscript, is also in Latin, in St. Benit's Colledge brary of Ox-Library in Cambridge], where having related the life and death of ford. pag. 88. Henry V. he tells us, that, After all these things and Ceremonies of his burying, were solemnly finished, as is to-fore rehersed, the Three Estates of the Realm of England, assembled them together, in great number, to take advice and deliberation among ft them, what was most necessary to be done for the Regiment and Government of the said Realm of England: where they concluded to take for their King the only Son of the late King Henry, whose name was also Henry, which was the VI. of that Name since the Conquest of England. But, because some may flight this, as only the judgement of a private Historian; we will strengthen our Assertion by the Laws of our Land. In Queen Elizabeth's time, an Act of Parliament affords us these words; -We your said most loving, faithful and obedient subjects, representing 1 Elizab. c. 3. the Three Estates of your Realm of England, as thereunto constrained by Law of God and Man, &c. Here are again Three Estates, and the Queen none: and that the Clergy are one, another Act of Parliament will inform us in these words; -- The State of the 8 Elizab. c. 1.? Clergy, being one of the greatest States of this Realm.

And after this same manner was the Clergy in Scotland, one of the Estates, as may also appear by their own Acts of Parliament, one of which runs thus; — That the Three Estates, especially sanderson's considering the persons exercising the Offices, Titles, and Dignities of Hist. James. Prelates, which persons have ever represented one of the Estates — pag. 111.

And in another Parliament, some thirteen years before this [viz. 1584.] it was thus Enacted; — That none presume to impugne 1d. pag. 110. the Dignity and Authority of the Three Estates, or to seek, or pro-292. cure the innovation or diminution of their Power and Authority, or any of them in time, coming under pain of Treason. And whether the Scots have of late, behaved themselves according to these Laws, is

well known. And it feems strange to me, that they durst be so impudent against their King, who, considering his power in choosing Parliaments, was one of the most absolute Monarchs in the World. till the modern Rebellious Retrenchments,

These things are convincing to me, that the King never was one, or part of, but above, the Three Estates; it being ridiculous, that his Majesty should Petition himself, and call himself subject to himself. Nor fee I any reason, to doubt, that the Clergy was one, having Acts of Parliament for it, who knew their own Constituti-

on best.

'Tis true, of late, the Clergy have had no Representatives in Parliament; the Reverend Lords Spiritual, being, I do not know how, thrown out of the Upper-House; and the action, at last, by threats and other villainies, procured to be figured by the Royal Affent : for which (and feeing they are fince happily restored again), I shall not at this time prefume to question; though many who are learned in our Fundamental Laws, suppose that reasons might be shewn, and that grounded upon law, of it's nullity; to which purpose, the learned Dr. Heylin hath given a short Essay; both, from the bind-Block, Chap. 5 ing of Magna Charta, [the darling too of our Presbyterian Parliaments], which, especially provides for the Priviledges of the Clergy, as also by the voiding of all actions done by the King by compulsion, and not of his free-will. And that Kings may be fo wrought upon, appears by King James, who, when King of Scotland, was by his unruly Subjects, conftrained to declare, several times, quite contrary to his judgement; and, so was King Edward 111. as appears by the Revocation of a Statute made the 15. year of his raign. And how unwilling, King Charles the first, was to fight this Bill, is not unknown: the Parliament having got a new Art of getting their ends about, viz. by Tumults, and Threats, so that the King was rather fought, than reasoned out of it. And, what impudence the Commons were brafoned with, to prefume, thus, to extirpate the Spiritual Lords, whose Antiquity in Parliament was double to theirs, is experimentally beyond expression. But they, and so did the Puritanical Faction of the Nobility (for fuch Animals were amongst them too) know well enough, that the King would not only be weakened, but themselves strengthened, by annihilation of 26. fuch found, Royal and Orthodox Votes, for which qualifications the Schismatical Lords and Commons hated them.

But enough of this: only I shall leave some Quæries to the consideration of the Presbyterian mad-caps (Lord or Common), of the wicked Long-Parliament.

Whether or no, if the King and two Estates can extirpate the third, then, the King, Lords Spiritual and Temporal cannot turn out the Commons, as well as the King, Lords Temporal and Commons, exclude the Bishops? II.



II

Whether or no, when the King and two Estates have turn'd out the third, the King with another Estate cannot also turn out the second; And lastly, when only the King and one Estate remains, the King as Supream cannot seclude that also?

III

And, if these things will bear a good Consequence, Whether the Presbyterians (whose chiefest considence was in the Long-Parliament; but escally the Commons), have not brought their Hoggs to a fair Market?

But these People did not only overthrow Episcopacy, but struck also at the root of Monarchy it self, by their pleadings against the King's Supremacy; making themselves not only equal to, but above The Parliahim. And this, not only when assembled in Parliament, but when ments Remone they are so far from having any Authority there, [there being no such strance to thing then string], that they are separately, so many private Subjects, vemb. 1642. obliged only to tellow their own occasions; for in this capacity, I suppose, they make themselves, when they alledge for a Rule, Rex est major singulis, minor Universis, considering they place this in their Remonstrance as distinct from Parliaments.

But how weak this Polition is, let Parliaments themselves be our Judges. And I do not love to reason against Authentick Records. When God tells us exprelly, that Whoredom is a grievous fin; twas blasphemy in John de Casa, to write in the vindication of Sodomy. When Ignatius, Irenaus, and other ancient and authentick Authors, affure us, that Presbytery was subordinate to Episcopacy in the first Century, 'tis folly in our late Schismaticks to dream of, or introduce, a Parity. When Parliaments acknowledge themselves Subjects to his Majesty, for any to conclude thence, their Supremacy, are, in my judgement, no less guilty of ignorance than that simpleton of Athens, who fancied all the ships and other things to be his, when he had no more interest in them, then I have relation to the Crown of Caftile. The Lords and Commonstell us plainly, what little figns they have of Superiority in these words; - Where by divers 24 Hen. 8.c. 12. fundry old authentick Histories and Chronicles, it is manifestly declared and exprest, that this Realm of England is an Empire, and To hath been accepted in the World, governed by one Supream Head and King, having the Dignity and Royal Estate of the Imperial Crown of the fore, unto whom a Body Politick, compact of all forts and degrees of people, and divided in tearms and by names of Spiritualty and Temporalty, been bounden, and ought to bear next to God, a natural and humble obedience, &c. And in many other Statutes, do they acknowledge themselves the King's most humble, faithful, and obedient Subjects. But more especially, in those two, of Supremacy, and Allegiance, in which they acknowledge the King the Supream under God, both

of Civil and Ecclefiastical affairs, and so swear Allegiance to him, each Parliament-man before he fit, taking both the Oaths, as all other Subjects do. Whereby they clearly renounce not only Priority, but Parity; by which, all their Cavils bring nothing upon themselves but

Dui initio tantopere extulerunt Henricum Regem Anglia, certe fuerunt inconsiderati homines; dederunt illi fummam rerum omnium poteftatem, & hoc me semper graviter vulneravit. Erant enim Blasphemi, quum votarunt ipfum Summum Caput Ecclefie fub Chrifto, erc. Jo. Calvin. in Amos cap. 7. verf. 13. pag. 282.

Perjury. Against this Supremacy of our Kings, though it be under God and Christ, Fohn Calvin rants in his usual hot-spurr'd zeal, calling them Blasphemers, and Fools, who durst first presume to give such a title to a King: And in obedience to this Supream Head of Geneva, and Presbytery,

to England and Scotland. fol. 70. a.

* Admonition, doth his dear Subject and Disciple * Anthony Gilby, and others, of that Fraternity, shoot their Wild-fire against the same Statutes of England: by which they shew their Schism and Madness, more than Christian Prudence.

25 Edw. 3. cap.z. I Marie, C.I.

Besides all this, our Laws make it Treason, to compass, or imagin, the death of the King, Queen, or his eldeft Son, --- to leavy Warr against the King, or any way adhere to, or asist his Enemies. But, for any to commit Treason against the Parliament, especially for those, who have the King on their fide, I fee little reason; because I have express Law to the contrary, which tells us, that any one who shall 11 Hen.7. C. I. attend upon the King in his Wars, and for his Defence, shall in no ways

be convict or attaint of High Treason, ne of other offences for that cause, by Act of Parliament, or otherwayes by any process of Law, whereby , he or any of them , shall loose or forfeit Life , Lands , Tonements, Rents, Poslessions, Hereditaments, Goods, Chattels, or any other things: but to be for that deed and service utterly discharged of any vexation, trouble, or loss. And, if any Act or Acts, or other process of the Law, here after thereupon for the same happen to be made contrary to this Ordinance, that then that Act, or Acts, or other process of the Law, what soever they shall be, stand and be utterly void.

How this Act hath been fince violated, Compounders, Sequestrators, and Decimators, will best inform you. And, what a pitiful, ridiculous and extorted Comment the Noddles of the Long-Parliament made up-Ex. Coll. 5.280, on this Act, may be feen in their Declarations, by which you may

724, 725. view both their ignorance and their malice.

These are Presidents enough, to satisfie any man in the Parliaments Subjection to the King; it being in his power to constitute them, not they him; in him being the only Authority to call, and dissolve them, not any fuch being in themselves: He can pardon Malefactors, not they without his consent. The death of the King dissolves the Parliament, though their breaking up reflects nothing upon him: He can call them where he pleafeth; but they, not remove his Court. They Petition him, by way of Subjects, not he them. The King of Eng-* 7 Edw.6.c.3. land, can do no wrong, and never dyeth, being alwayes of * full age; the breath of the former being no fooner expired, but the

next Heir is de facto King, without the Ceremony of Proclamation

or Coronation: And, whether a Parliament can do no wrong or no, I leave to many men now in England to judge? The Kings power hath been such, that he hath call'd a Parliament with what limitations he pleas'd; as King Henry the fourth's Parliament at Covenity, in Anna Dom. which no Lawyer was to fit: And whether too many Lawyers in a 1404. Parliament, doth more good, or bad, hath been oft discours'd of in late times. And 'tis the King hath the power of the Sword, not the Parliament, as their own Laws tell us : for in the year 1271. Octob. 30. We find this Statute, - To us [i. e. the King] it belongeth, TEdwit. and our part is through our Royal Seignory straitly to defend, [i. e. to Stat. i. prohibit or stop], force of Armour, and all other force against our Peace, at all times, when it shall please us, and to punish them who shall do contrary according to the Laws and Usages of our Realm. And hereunto they are bound to aid us, as their Soveraign Lord, at all feafons; when need shall be.

And the meaning of this Statute hath several times since been made good, by practife on the part of the Commons. For in King Edward 9. H's. Sober the third's dayes, a Parliament was fummoned to confult about the Inspections. fecurity of the Marches of Scotland, and the Seas; and, the advice of Pag. 33,34. the Commons was defired about these things. But they humbly declined it, submissively desiring, that they might not be put to consult of those things whereof they had no cognisance. And in the fame King's reign, when their advice was asked, touching a Profecution of a Warr with France; after four dayes consultation, they returned their Answer by Justice Thorpe: That their bumble defire to the King, was, that he would be advised therein by the Lords,

being of more experience then themselves in such affairs.

And in the fixt year of King Richard the second, a Parliament was call'd to consult, Whether the King should go himself to rescue Gaunt, or send an Army? The Commons humbly answered by their Speaker Sir Thomas Puckering, That the Council of Warr did more belong to the King and his Lords. And the next year, their advice being asked, concerning the Articles of Peace with France, they modestly excused themselves, as too weak to counsel in so weighty matters; and being more earnestly prest to shew their own opinions, they bumbly advised rather for Peace than Warr. For in those dayes the Knights and Burgesses made it their only care, to study the wellfare of, and complain of the grievances which afflicted, those places for which they served. Those of Lin, would consult the advancement of the Trade of Fishing; those of Norwich, the making of Stuffs; he of Teversion, of Kersies; those of Suffolk, what conduced to the benefit of Clothing; those of Cornwal, for their Stanneries; and never pry into those things which were farr above many of their Intellectuals, Many of them being but of inferiour Trades: and so almost as unfit to apprehend the Intrigues of State, and manage fuch grand Con-Pezei. Mellif. cerns, as Caligula's Horse to Officiate in Divine Service, though made Hist. Part. :: a Priest by the said Emperour; or those Priests a hundred years ago, p. 142.

Spotswood's Hill. p.75,76. to compile a Body of Divinity, or a Church-History; whose ignorance was fuch, as to think, that the New-Testament was composed by Martin Luther. Such was the modefly and discretion of former Parliaments. And, if these of later date have any more Priviledges than the ancient, 'tis fo farr unknown to me, that I despair of ever finding them.

p. 625. col 2.

Of this, I need fay no more, but that, as a Parliament in Queen Stow's Chron. Mary's dayes, supplicated, That the Pope's Supremacy over them, might be reftored, greatly repenting them of their former Schiffm. by which means they got their absolution from Cardinal Pool So had it been well for many of our late Members, to have acknowledged the King's Authority, and reduced themselves betimes to his Obedience.

> Much more might be faid in the behalf of the Prerogative Royal. Put this shall suffice, since it hath been so well done, formerly, by the learned and constant true-hearted Judge Fenkins, the Ingenious Mr. Diggs, and others,

CHAP. VI.

The Priviledges of Parliament; and that in some Cases they are Null and Void.

Hough these things afore specified, might satisfie a Rational Subject: yet, as a cloud to obscure this Regal Supremacy, the Commons have found out a way, to cry, Priviledge of Parliament, And with this clamorous plea, they have lately thought to fave their Bacon, in the multitude of their bewitched Proselytes, be their Actions never so notorious; And these Priviledges, they are gloriously pleas'd to call, Their ancient and undoubted Rights and Inheritance. But King James, (a Prince, too wife and learned, to submit to, or wink at , a popular fury), informed them plainly and truly, that he should rather desire them to say, That their Priviledges were but derived from the grace and permission of their Kings, most of them growing but from Presidents, which shews rather a Toleration than Inheritance. And therefore, could not endure, Subjects to use such And therefore, could not endure, Subjects to use such Anti-Monarchical words, unless subjoyned with acknowledgement of grace and favour.

What their Priviledges are, they have been very unwilling to shew in a particular way: But be they what they will, these two following, they have most made use of, and imbraced, viz

1. Liberty of Speech.

3. Freedom from Arrest and Imprisonment.

Sander fon's Hift. of King Fames, p.519,

As for the first, 'tis true, that Sir Arnold Savage, [1404], Speaker Hackmell's to the Commons, humbly defired King Henry the fourth, that they Parl. p. 203. might freely make complaint of any thing amis in the Government: And, that the King, by the finister Information of any person, would not take it offensive. The which the King was royally pleased to grant. And, after this, Sir Thomas More, their Speaker, [1523], prayed King Henry the Eighth, That, If in Communication and Reasoning, any man Stom's Chron. in the Common-House should speak more largely, then of duty they ought P. 518. col. 2. to do, that all such offences might be pardoned; the which, the King pag. 288. was pleased to grant. And, the same favour was also vielded to * Thomas Moyle, Efq; their Speaker, some twenty years after. And * The Speakers Queen Elizabeth, at the entrance of her reign, was graciously pleas'd freedom of to allow the same to the Speaker, Sir Thomas Gargrave, before which Speech, is not mans time, 'twas very feldom asked, and therefore not granted. The recorded be-Speakers commonly, only defiring liberty for themselves, not including as Hea. Elsyage the rest of the Members; though since Gargrave's time, it hath alwayes saih, p. 139. been humbly defired, and also favourably granted

- But, what of all this, the King permits them Liberty of speech, or rather winks at some slips, which in heat of discourse, or debates, they may, through unadvisedness let fall: Therefore they may speak Treafon, revile Authority, intrench upon Prerogative, and what not: But, if this be a Logical Consequence, then is a Kings condition, as miserable, as uncertain. And, this is fomething like the Long-Parliaments plea for a perpetual Session. The King agrees, that they shall not be dissolved without their own consent; therefore they would sit, till call'd to Judgement by the last Trumpet: though their Treasonable Actions against the King, did not only by the Law dissolve them, but left them

capable of fevere punishments.

But, how weak this pretended Confequence is, may appear by a continued practife. The Bishop of Carlile, for his bold Speech in Parliament, was imprisoned by King Henry the Fourth. And Queen Elizabeth, Bater. p. 170, who was as great a favourite and darling in the eyes of her Subjects, 171. as any fince the Creation; tells her first Parliament, (at a publick meeting at White-Hall, where they defired her to marry), that, if they had limitted her either to place or person, she would then have thought it store, p. 626. in you a great presumption, being unfitting, and altogether unmeet, col. 2. for you, to require them that command; or those to appoint, whose parts are to defire; or such to bind, and limit, whose duties are to obey; or to take upon you, to draw my love to your likings; or, to frame my will to your fantafie.

How feverely did she check the Parliament, in the 23. year of her Dr. Heylin's raign, for prefuming to Vote a Fast to be solemnized at the Temple-Exam. Histor. Church, for such of their own Members as could conveniently be Part. 2. p. 62. present there? telling them by her Messenger, Sir Thomas Henneage, then Vice-Chamberlain, With what admiration she beheld that Incroachment on her Royal Authority, in committing such an apparent Innovation without her privaty, or pleasure, first known, Upon which



Sander fon's

pag. 510.

they defired Sir Thomas, to prefent their Submission to the Queen, Baker, pag. 420. and to crave her pardon. Nor would she suffer her Parliaments to meddle in Ecclesiastical affairs. And plainly used to tell them, that their Priviledges were but the free pronouncing these two words. Tea, and No. And King Fames, perceiving his last Parliament but one, to foar somewhat high, told their Speaker, Sir Thomas Richardfon, in a Letter from New-market, That some fiery and popular (pirits of the Lower-House, did debate matters above their capacity, to our Hift. K. Fames. dishonour and Prerogative Royal. These are therefore to make known to them, That none shall hereafter presume to meddle with any thing concerning our Government, or matters of State; with our Sons match with the Daughter of Spain; nor to touch the Honour of that King, or any other our Friends or Confederates. Nor with any mans particulars, which have their due Motion in our Ordinary Courts of Justice. -But to put them out of doubt of any question hereafter of that nature, We think our jelf very free and able to punish any mans misdemeanour in Parliament, as well fitting there, as after, which we mean not to pare, hereafter, upon any occasions of any mans.

> And that King James, had good grounds for what he wrote, I am apt to believe, not only confidering his own Learning and Knowledge in State-affairs: But, that, if a Parliament man, by their own Orders, is not abusively to reflect upon any of their own Members, to me, it feems very irrational, to think, that they may openly vilifie the Crown, and throw dirt upon Regal Authority. Therefore, I shall perswade my self, that Sir Henry Ludlow, who said there, that King Charles was not worthy to be King of England; was farr more

unfit to live.

As for the other Priviledge, which the Parliament doth vigorously demand as their due and right; we shall find their clamour to be not unlike some Bills in Chancery, where many thousand pounds are demanded, when scarce twenty is due: Or the towning expectations of Lambert Simnell, a Bakers son, who under a Princely Vizard, required the Crown of England, as his Birth-right; yet, after all the bloud-shed in his behalf, was happy to be a Turn-spit to King Henry the Seventh.

'Tis true, for Debt, and fuch private and peculiar Engagements, a Member cannot be Imprisoned; for, if so, a plot might be framed to shrink the Houses again, though in a more plausible method, to a New Rump. And this was the case of Mr. George Ferrers, Burgess col. 1. lin. 58. for Plymouth, [1542.] who being arrested for debt, was, at the defire of the Commons, released; and the Sheriff of London, sent to the Tower for two dayes. But yet, the best of them may be imprisoned, though then actually in Parliament, either for Treason, Felony, or refuling to give fecurity for the Peace. And, for this cause, was Thomas Thorp, Speaker to the Commons, arrested, and put into Prison, in the 31. year of King Henry the Sixth. And the learned Judges of the Land declared, he was not capable of a Release; which being made

Bacon's Hift. Hen. 7. p. 20,

Stow. p. 583.

Hackwell's mod. tenend. Parl. P. 93.

known to the Commons by Walter Moyle, one of the Kings Serjeants at Law, they presently chose themselves another Speaker, viz, Sir Thomas Charleton, and never clamour'd, that the Priviledges of Parliament were broken. In Queen Elizabeth's time, nothing was more common 7. H's, Sober then to serve Subpæna's upon, and imprison, extravagant Members. inspections, Witness the two upon Mr. Knevet, [An. Reg. 39.] one upon Mr. Coke, 61. [An. Reg. 127.] and Mr. Peter Wentworth, was committed to the Tower, and Sir Henry Bromley, Mr. Stevens, Mr. Welch, to the Fleet, [35. Elizab.] for desiring the Intailment of the Crowns Succession. And in the 35. of her raign, the fent into the House of Commons, and took out Mr. Morris, and committed him to Prison, with divers others, for some speeches in the House; and, when the rest of the Commons petitioned her Majesty for their release, she sent them a fevere check, telling them, that they were not to discourse of things of fuch high nature. And the same Answer did King Fames return sanderson's them, [1621.] when they endeavoured to know the reason of Sir Ed. Hift. K. James. win Sandis, his restraint. And, though he was a merciful and peace- Pag. 510. ful King; yet, when they prefumed to incroach upon him, he would make them learn more manners in the Tower and other Prisons, wit-wilfon's Hift. ness the commitment of several of them, in the 12, year of his raign. 1.77,78.

And, though never any King was more afflicted and bandied with Parliaments, than the late King Charles, yet, the sweetness of his temper, made him wink at many infolent Indifcretions, till at last, their Impudence grew so high, as not to permit the Serjeant of the Mace L'Strange. pag. to go to the King upon his Command; to lock the Parliament-door, 100, 101,109. and deny the Kings Messenger entrance; to hold by force the Speaker in the Chair, swearing deep Oaths, that he should fit still as long as they pleas'd though the King command the contrary; to deny the Kings Power to dissolve them by Proxy; that they are not bound to give an account to the King, but to their own House, of their actions be they what they will, in Parliament; upon which feveral of them were imprisoned, the ludges delivering their Opinions politively, that their crimes were within cognizance out of Parliament, affirming, that, if it were not lo, if a Parliament-man should commit murder in time of Parliament, he could not be tryed and arraigned until a new Representative; and, for con-> firmation of their Opinions, they alledged many Presidents, as that of Plowden in Queen Mary's time, who was fined in the Kings-Bench, for words spoken in Parliament against the dignity of the Queen. And, to be brief, though the Long-Parliament made great hubbubs, and brags, about the five Members; yet afterwards, when they were in their Ex. Coll. Pi727 height of pride, they in print, did acknowledge and confess, that Members might be arrested and detained for Treason, Felony, and other crimes; though they would gladly smooth it up so farr, as to make a Hen.6. A. themselves Judges. I shall say no more, but, that what Priviledge so-bridge of Statutes in the ever they have, the Laws of our Land allow the same to the Clergy, word Convoca-[and their Servants and Familiars, for, that is the word in the Statute] tion when call'd to a Convocation, and this, either in coming, tarrying, or going home again.

CHAP. VII.

The beginning of the Presbyterians; with the wicked Principles of the Ring-leaders of that Factious Sect.

Aving thus hinted upon the Kings Prerogative, the Origin of the Commons, and their Priviledges, by which 'tis plain, that 25 Edw. 3. c.2. the King is Supream, and, by Confequence and good Law, Treason 1 Phil. & Mar. to warr against him: I shall now shew, that the Parliament, and not himself, was the first beginners of these late Confusions; the true rise of which, I must fetch higher, than the Presbyterian Party will give me thanks for.

And as a leading Card to this Discovery, we must observe, that a rebellious itching humour of incroaching upon, and railing against lawful Authority, was the main foundation of our miseries; the source of which frantick temper, I must draw from Geneva, whose Disciples are commonly carryed on with more violence than the suri-

rious Rhofue, upon which the City boasts her situation.

In this City, John Calvin confirmed his Presbyterian-Discipline, in the same year, that Ignatius Loyola, the first Founder of the Jesuites, 1541. Nov. 20. was chosen their first General in a solemn manner, viz. 1541. And just a hundred years after, [1641.] was the famous and reverend Church of England, over-run and clowded by the Calvinifical Profelytes. And, as these two Orders of Presbytery, and Jesuitism, took their rife together; fo have they gone hand in hand through a blind zeal, not only to derogate from, but extirpate all Civil Authority not conducible to their Interests. And, as Calvin's Presbytery, at first, was begot by Rebellion and Treason, [they expelling from Geneva, their lawful Prince and Magistrate]: So have their Children (for lowing the foot-steps of their Parents, (as, what is in the bone, will never out of the flesh), made it their business, to terrifie the World with this truth, that, as chifm, fo Sedition and they, are inseparable. And in this, they have been no way hindred, by their Lord and Master John Calvin, whose inconsiderate zeal, in some things, was such, that it was so farr from sparing any, that it would throw its fury at Kings and Queens: Witness his irreverent expression, thrown

against Queen Mary, calling of her iroserpine, telling

us, that she outstrips all the Devils in Hell. And in

Proserpinæ, que hodie illic fuperat omnes Diabolos. Calv. in Amos cap. 7. vers. 13. pag. 182.

this way of Rhetorick, do other of his dear fons follow Knox's Appel him; as, John Knox calls the same Queen wicked Jezabel, and Delation of 44.a. vil, and her Rule the monstriferous Empire of a wicked Woman. And Gilb. Admonition to England another Brother, viz. Anthony Gilby, calls her a Monster, and one wanter Scotland for ing no will to wickedness. And yet this Lady, whom they so much abuse 68. a. b. and vilifie, was (as our Authentick Chronicles assure us), a Woman Martin's Chron. p. 422. truly pious, merciful, and of most chast and modest behaviour, and every

way to be prais'd, if you consider not her Errour in Religion. racter so glorious, that I fear few of our Disciplinarians dare pretend But, their only railing against Princes, doth not shew half their malice; for, they have found out fine wayes, not only to dethrone, but murther their Kings, by their not only approving of fuch wickedness, but perswading thereto. And this power Calvin acknowledgeth to Institut. lib. 4. lye in the Parliament, confifting of the Three Estates in each King-cap. 20. Seet 31. dom, telling them, that they are perfidious, and betrayers of their, Trust, if they do not restrain the Enormities of Kings. And with him agrees one of our English Non-conformists, -Hunc tollant vel Pacifice vel cumBello. Dudlie Fenner, and allows the King to be taken

you may imagine, by the Education of his two Scholars, The. Cart-

away, either by Peace', or Warr. And, what 13. fol. 80. b. a stiff Enemy he was to our English Church,

Fenner. Sacra Theolog. lib. 5. cap:

wright, and Walter Trevers. And Robert Rollock, one of the Scottish Roll. Com. in Brethren, confirms this way of King-killing, under the notion of Ty-verf. 18. p. 122. rants. But, How furiously doth John Knox, his Countrey-man, incite Knox to the the people to Rebellion? telling them, that Reformation of Religion Communalty. belongs as well to the Commonalty, as Kings, and other Magistrates. fol. 49. b. 55. b. And, that the common people, may demand of their Kings true Preachers; and, that others [i. e. in his sense, Bishops], may be expell'd: But, if the Rulers will not, then they may provide themselves. which they may defend and maintain against all that shall oppose them. And, that they may with-hold the fruits, and profits, from their falfe Bishops and Clergy. And he tells them, that their Princes, Rulers, 1d. fol. 57. a. and Bithops, are criminal of Idolatry, and Innocent Bloud and Tyranny. And, that no person, whatsoever, is exempted from punishment, Id. Appellatiif he can be manifestly convicted, to have provoked, or led the people to Idolatry: And, that the punishment of Idolatry, Blasphemy, and fuch like, doth appertain to the people as well as others. And all these incitements, are, because the Queen was a Roman-Catholick, of which, he tells the Lords; that, if they grant Priviledge, or Liberty, they Id. fol. 31. b. shall affuredly drink the Cup of Gods Vengeance, and shall be reputed before his prefence, Companions of Thieves, and maintainers of Murtherers: And, that he might make them more willingly throw off all Obedience, he perswades them; that, It is not Birth, nor Propinguity Id. fol. 77. b. of Bloud, that makes a King Lawful; and plainly tells them, that the Hitt.Reformat. Rule of a Woman is unlawful. And these brave Doctrines he got print- 225, 226, 311. ed at Geneva, 1558. July 14. from whence he fends them into Brittain, to move the people into Rebellion. From the same place doth Beza af-Epist. 79. terwards write to Knox, then in Scotland, to perswade him to extirpate Episcopacy, though the being of it might cause Peace and Unity. And

> Testaretur imprimis, se non posse Ministerio suo fungi, mfi una cum Doctrina Christiana Presbyterium quoq; legitimum cum sura-Ela Ecclesiastica reciperetur. Bez. vit. Calv.

ty, did Beza write into England, to perswade them from all Formalities Epist. 12.

of this mind, was his Patron, John Calvin, who

profest, that he could not Exercise the Office of

a Minister, unless the Presbyterian Government was confirmed and settled in Geneva. From this Ci-

Hift. lib. 15. Pag. 590,

Lysimach. Nican Epift. Congrat. pag. 13.

Prymi's Speech

in the House of Commons, anno 1648. pag. 28.

Dr. Heylin's

and Ceremonies used in our Church: and, from this place sprang allour Troubles about Non-conformity. All this, which hath been faid, as the Opinion of privatemen, was publickly concluded on as Orthodox in Scotland, if you will give credit to one of their chief Patrons, Buchanan, one who hath done an irreparable mischief to Princes, by his villainous and wretched Book De Jure Regni apud Scotos, a poylonous Well, from whence the Long-Parliament, and our late Common-wealths-men, have drawn most of their Pleas and Arguments. And is no small demonstration of the Authours Impudence, to dedicate it to King James, too good a Master for such a wretched Servant. Nor was thefe things any way denyed in the fame Nation, of late dayes, when 1638. August 27. it was ordered, That the ablest man, in each Parish, should be provided to dispute of the King's Power in calling Affemblies; and, what they meant by this, is no hard matter to discern, considering, that not only they had, the moneth before, maintained the power of Convocating to lye in themselves; but also, the same year, had actively derided at the King's Authority; and, the next year, bid him Battle. And, how little many of their Presbyters have fince mended their manners, may appear by that impudent piece of Non-sense, Malice, and Treason, spoken by one of their Grandees, Mr. Robert Duglas, at our King's Coronation in Scotland, and by him call'd a Sermon; but, how unbefitting that name (as we now take the word to fignific) is appropriated, let any, that dare call himself loyal and rational, be judge. And truly, what itching ears for Innovation, and against Regal Authority, some of the forraign Presbyters have, is fomething palpable from the Letter of Gisbertus Voetius, wherein, he doth not only commend Prynne's Soveraign Fower of Parliaments; but saith, that it ought to be translated into Latin and French, for the benefit of the Reformed Divines, and Politicians: And Prynne himself tells us, that it is translated into several Languages. And, what Pleas they may fuck out of fuch Books against Monarchy, cannot be ignorant to those who have seen what mischief the counterfeit Name of Junius Brutus, (a fit name for such a murtherous mind), though the true Authour is supposed to be Beza,) and that printed in divers Languages, hath laid open to those who are willing to perpetrate wickedness. And how consentaneous to the Doctrines laid down in these Pamphlets, their actions have been, their often Rebellions in France, but, more especially, in the dayes of Lewis the 13th. will shew us, whom, though he had pardoned several times, yet would they never keep Articles; but upon every advantage, fly to their Arms again; looking upon Regal Authority, only as a Bug-bear to afright Children, hoping in time, by dwindling it to nothing, to raife themselves to Superiority.

And, how many men, by these false Positions, may be drawn to Schism and Rebellion, is manifest from this one Example: In King James his time, one Knight, a young Divine, Preach'd at St. Peters Aniwer to hur-ton. c.6. p. 119. in Oxford, and in his Sermon, maintain'd the Presbyterian Doctrines Answer to Burabove specified; for which, being call'd in question, he laid the fault upon some late Divines in forraign Churches, who had misguided him in that point, especially, on David Paraus, who had afferted comment in these Doctrines; upon which, his Comment on the Romans, was publickly and solemnly burnt at Oxford, [1622. June, 6th.] Cambridge, 1382, 1383, and St. Paul's-Cross in London. The samous University of Oxford, in a full Convocation, concluding [25. June, 1622.] That such assertions were contrary to Scripture, Councils, Fathers, the Faith and Profession of the Primitive Church, and Monarchy it self, and there-

fore condemned them as false, wicked, and seditious. And did also affirm, That according to the Scriptures, it is not lawful for Subjects, upon any terms, to resist their King or Prince; no, not to take up Arms against him, either for Religion, or any other account whatsoever. And for more sureness, they did also Decree, that every one before he took a Degree, should swear

Necnon docet & defendit secunium Canonem Sicrarum Scripturarum, subditos nullo modo vi & armis Regi vel Principi, suo resistere debere, nec illius arma vel offensiva vel defensiua in causa Religionis, vel alia in re quacunq; contra Regem, vel Principem suum capescere licere. Decretum Universit. Oxon. 1622.

to this. The Opinion delivered in the sentence of these two famous Universities, I shall value more, than of an Assembly or Classis made up of all the Presbyterians in the World. The consideration of these Disciplinarian Maximes, I believe, did make our ingenious Satyrist cry out,

All Law of Kings and God, but what's their own.

Cleaveland, to

If you defire to see any more of their wild and extravagant Principles, you may consult Archbishop Bancroft's Industrious Book, a piece that I am sorry, is so scarse as it is, and that for want of Re-printing; while Giles Calvert's shop dayly labours with the multitude of Fanatick Pamphlets, and such Books, as Smeltymnum, must be printed and printed again; and that, with the addition of a long Presace by a great Timesferving Divine.

CHAP. VII.

The Rebellious Actions of the Presbyterians in Scotland, till the Death of King James.

Treasonable Notions afore specified, shall here in brief, be laid down by their tumultuous Carriages in Scotland. Whither these Principles, kindled with a fiery zeal, (enough to eat up whole Kingdoms), were carryed, and the furiousness of them greatly augmented at the return

Heylin's Hift. Quing; Articular. part. 3. cap. 16. pag. 5.

Troubles of Franckford. Edit. 1642. Sander Jon's Hift.K. Fames. P. 15.

return of John Knox, (that great Incendiary of the Nation, and Kirk of Scotland, as a learned Doctor calls him) from Geneva, [1559.] A man that still had the misfortune to carry Warr and Confusion along with him ;as if, like Hippocrates's Twins, he and they were infeparable; witness the Combustions he made at Franckfort, amongst the poor English Protestants, fled thither for Religion, where he was not undeservedly accused of High-Treason against the Emperor, by comparing him, in print, to Nero, and calling of him Enemy to Christ, &c. For which crimes he was forced to sculk away to Geneva, thence to Deep in France, and after that to Scotland; whence after few weeks stay, he fled back to Geneva; but not fetling there, he returns to Deep again: from which place, he wrote divers Letters to the Scots, to stirr them up to Rebellion; and having by that means wrought fome confidence

among them, returned to Scotland again.

By these Principles distill'd amongst them by this wandering Brother; and the deadly Fends, of old, betwixt the Nobility, the Nation became miserably distracted. The Kings and Queens thinking it hard measure, to have their undoubted Rule and Soveraignty pluck'd from them, by fuch inferiour Instruments and Vassals: And, on the other fide, the Congregators, [for so they then call'd themselves], back'd on by feveral Hot-spurs, scorned to yield subjection to any but themselves; so, that the disturbed Kingdom appeared to be governed by two distinct Authorities; like Calar, and Pompey, one party dildaining an Equal, whilst the other denyed a Supream. The Presbyters so farr extolling their own Priviledges, as Christs Embassadours: that many thought there was no Antichrift, but Kings, and fuch Civil Authority; which cogitations nurst in them such a small esteem of their Rulers, or Laws, that they did not only think, that to be their right, which was most agreeable to their own humours, but also, that they might gain fuch things to themselves by the Sword: As if Subjects need any more Priviledge then the course of Law?

At the beginning of the Reformation in Scotland, the Queen-Regent favourably, because contrary to her Religion, allowed them the Bible in their own Language: But they not content with this, use their wonted Master-peice of Reviling; upon which, she was constrained to fend for some of their Preachers, to appear before her, who accordingly came; but with fuch a multitude of favourites and attendants, that through fear of her own Perlon, she was obliged to order, by Proclamation, all to depart, who came unfent for; a thing alwayes usual in the best of Governments: yet was this so offensive to the Brethren, that they throng in Tumults into her Privy-chamber, and there threaten her with their weapons, (an act quite contrary to the Apostles and Primitive Christians); so that she was constrained

to pleasure them.

Afterwards the allows them liberty to use their Prayers and Service in the Vulgar Tongue, provided, they kept no Publick Affemblies in Edenbourgh, or Leith, for avoiding Tumults. And in their

1558.

Petition

Petition to her for the obtaining these favours, they acknowledge, that the Redress of all Enormities, both Ecclesiastical and Civil, did orderly belong to her. But, this acknowledging of her Authority, lasted nor long: for, when prefently afterwards, they demanded more liberty. with a bob at Bilhops, and not receiving a Politive Answer according to their Intentions; They publickly protest to stand to their Tenents, and that they will defend all those who shall violate such Acts and Rites which are commanded by their Adversaries, (i. e. the Queens Party). And, that if any Tumult and Uproar (ball rife, or abufes be violently reformed, or what sever inconvenience shall bappen to ensue, that these crimes be not imputed to them, but to those who will not hearken to our Petitions. At these actions, the Queen-Regent was so moved, as to profess, the could not keep promise with them; upon which they reply, - We cannot any longer acknowledge your Authority, and will henceforth renounce all Obedience to you. Thus do they acknowledge and deny Supremacy, as each action will ferve for their turn. And to this purpose, King James, (who had most reason to know these people), thus tells us; That John Knox, wrote to the Queen-Regent, Conference at telling ber, that the was the Supream Head of the Church, and there-Hampton. fore charged her to suppress the Popish Bishops. But this lasted no court, pag. 82, longer, than till they had got their defires, and then they made [mall 83, 84. account of her Authority, but took all into their own hands; and, bow they used that poor Lady, my Mother, (faith King James), is not unknown; and how they dealt with me in my minority, you all know it was net done fecretly.

As they told the Queen Regent, that they would renounce all Obe- 1550. dience to her; fo were they as good as their words: For away go they in Tumults, and ruine all before them, pulling down the Monasteries and Cathedral Churches at Perth, St. Andrews, Scone, Sterling, Edenbourgh, and other places: Fohn Knox inciting them to it, by his Ser-Spotswood. mon upon our Saviours Purging the Temple. And in another of his Page 124. Sermons preach'd at Craile, he incouraged the people to Wars, tel- 1d. pag. 123. ling them, There was no P ace to be hoped for at the Regents hands; because no truth could be given to her, and that there could be no quietness till one of these Parties were Masters; therefore, he wished them to prepare themselves, either to dye like men, or to live victorious. Upon this, the Congregators growing more numerous and strong than the Queen-Regent, she was forced to fly to Dunbar; yet a Treaty was after begun at Preston, where she offer'd them free use of their Religion, but, where her own Court was: but this they would not accept of. And a little after, with the consent of John Willock, and Knox, their two Ministers, they depose her, [who not long after dyed of grief and displeasure, June, 1560.] though a little before, not only by Letters to her felf, but also by Proclamation, they declare, that they would never do it: And this way of protesting one way, and working another, (as if their actions looked a squint, like Argile) have our late English Grandeesand Army followed.

The

Sanderson's Hist. of Q. Mary of Scotland, pag. 21.

1560.

The Presbyters in Scotland, having hitherto gone under the Name of Congregators, or those of the Congregation; did now, to comply with England, (hoping from thence to gain some affistance, as Queen Elizabeth, in truth, through a private policy, did not only too much countenance, but help them), change that Title, and brought themselves un-

der the general denomination of Protestants.

A little after this, they plaid their Cards fo well, that they obtained the Mass, and Popes Authority in that Nation in that Nation to be null'd in Parliament; and by the same authority, with the affistance of the Lords of the Articles, they got the Confession of their Faith ratifi'd. which they fent to be confirmed by their King and Queen in France, the which was refused, and the King dyed presently after. Then they fend and desire their young Widdow-Queen to return into Scotland, the which the intends; but, before her arrival, it was publickly ordered by them, that all Cloysters and Abby Churches should be pull'd down to the ground, Fohn Knox inciting them to it in a Sermon, by telling them , That the fure way to banish the Rooks, was to pull down their Nefts. And, this order was fo furiously put in execution, that, under the pretence of demolishing of these, all other Churches suffer'd, either being defaced or quite destroyed; fo that of fuch buildings pitiful devastation hapned throughout the whole Land, holy Vessels. Timber, Lead, and Bells fold; the very Sepulchres of the dead not spared, the Registers and Libraries burnt, and, in a word, all ruin'd; And all this, so much the worse, because committed under the colour and warrant of Publick Authority.

The Queen being come over, and though being bred a Roman-Catholick, yet condificended to alter nothing of the Protestant Religion, as she found it then established, thinking thereby to live peacebly and gain their affections; only she would use her own Service apart, and hear Mass in private; but this, (and, What more favourable then this?) the Preachers in their Sermons did publickly condemn as intolerable and unlawful, and the Earl of Arrane protested against it; and, so uncivil were some, as to break the Wax-tapers intended for her Chappel. Nor was this all, but the Ministers oppose and dispute in Conventicles, the case of Obedience to Soveraigns; the which, because some disliked it, Knox, and Rom, do not only urge it more eagerly, but (forsooth) they would have it resolved by their Fellow-La-

bourers in the Church of Geneva.

The Reformers being grown to this height, enter into a pretty malepert Covenant, That who foever shall molest, trouble, or hurt any of their Members, the fatt shall be reputed hainous against the whole Body of them all. By this pretty device, they got to their Party several of the unruly Nobility, who were like to make good use of this Doctrine by way of Protection. And, some years before [1558.] some of the Nobility did bind themselves together, by Oaths and Subscriptions, to affist one another with their lives and substance, for the advancement of their Religion. Thus are they resolved to carry all things with a

3 561.

Sanderfon's Hift, p. 26,

1 5 6 2. Id. pag. 28.

high

high hand, let the Laws of God, or the Land, say what they will to the

contrary.

Nay, so pragmatical were they, that the Queen and her Ladies 1 5 6 3. being dreft in too fine Cloaths, as they thought, they never rested till they had presented Articles for Reformation therein; for which Sander son p. 31. curiofity, being a little checkt by Earl Murray, Knox in a rage, by writing, forbids him to meddle with the Kirk, or his affairs. But, this is nothing to the Infolency they used to their Soveraign Queen; for, when it was noys'd about, that she intended to marry Henry Lord Darnly, Son to Lenox: Knox rails to the purpole, against this match, affirming, that it would bring Plagues upon the Nation, and the Kirks Curse to boot: for this, the Queen sends for him in private, where, with trickling tears, she tells them. How low her Princely nature had descended, in often Conferences with them, advising them to moderation, and the would consult for their quiet establishment; and truly told him, That the more the restrain'd the punishment of their diforders against her Person and Authority, the more liberty they took to offend. To this, Knox impudently anfwers, That his patience in suffering abominations, made him not guilty of any fault; and, if his tongue took liberty in Pulpit, (he might take it as she pleas'd, since in the Pulpit he had no Superiour but God; and, that his gifts made him equal to any of her Peers : And, as for her weeping, he faid, He could better sustain her tears, than the trouble of his Cause, or to betray the Common-wealth. Nor durst the Queen question him for his sawcy replyes, knowing the strength of his Faction; which being uot unhid to Knox, made him more Insolent, as afterwards publickly to affirm; That, For her fins the Land must lament ; and, that it was absolute Rebellion 1 , 64. in her not to turn Protestant, and compared her to Simon Magus, thinking it imposible, that her fins could be forgiven her. Nor did others of his Fraternity hold their peace. And having got thus fure footing, nothing would fatisfie them, but to have all; for which purpose, at a General Assembly at Edenburgh, they draw up a Petition of several Heads, the first of which was, That the Queen her self, with all her Family, should not only for sake Mass and Popish Idolatry; but, that all, none excepted, should be punished, who transgrest this Article. To this the answered, (being then at St. Fohnstons), That, as she freely gave every one Liberty of Conscience; so she hoped, that her Subjects would not press her to do against ber Conscience, and, that she did not only think, that there was no impiety in the Mass, but, that her Religion was true, and grounded upon the Word of God. But this gave them no full Satisfaction.

Henry Stewart Lord Darnley, being now marryed to the Queen, 1565; [July, 1565.] and proclaimed King, the Knoxian Lords fly to their Arms, and so doth the King also; but, before his march, hears Knox preach at Edenburgh at St. Giles Kirk, where he rail'd against the present Government, reflectively saying, That for the sins of the People, God gives them Boyes [the King was about 21. years old], and Women to rule over them: After which, the King marcheth

againt

against the Lords, who fly into England; yet, through Intercession, all was reconciled.

1566.

Not long after this, the Queen was brought to Bed in Edenburgh Caftle [betwixt 9. & 10. at night, July 19.] of a Son, which was afterwards Christned at Sterling, and call'd Fames, who became at last the happy Uniter of the two Crowns, At the latter end of the same year. John Knox, intending to visit his sons at Cambridge, moved the Asfembly to write to the English Bishops, in favour of the Non-conformills, then buzzing in England. The which they do, but in their wonted language, railing against the Surplice, Square-Caps, Tippets. and calling them Badges and Garments of Idolatry, Romish Raggs, vain Trifles; telling them, (as if the serious Bishops need take advice from fuch Hair-brains), That they may boldly oppofe all such Authority, which dare command such things; brave language, and anew way of begging

to get curtefies by !

1 5 6 7.

Sander fon's H A of King James. P.52.

1568.

1572.

Some few weeks after this, the King was most barbarously murder'd, [9th. February] but, by whom, and how, (because History will not tell us the truth at large) I think it not convenient to relate by peice-meal. Then was the Queen (whether willing or constrained, is nothing to me), marryed to Bothwell, against whom the Lords raise an Army, and forced him to fly into Denmark, where he was imprisoned: and they also seize on the forsaken Queen, whom they secure in the Island of Lochlevin, where by threats and fear, they forced her to refign (tears trickling down her face abundantly) her Interest in the Crown, to her young Son, few days above a year old, who was Crowned few days after, at Sterling, [July, 29.] And, if you will believe a late Historian, Knex, and other Ministers were not fatisfied with this Resignation of hers, but would have her also deprived of life: nor is this Treasonable cruelty contradictory to his fore-mentioned Principles.

Now could the Knoxians defire nothing more, having their King young in his Cradle, and fo, capable of what impression they pleas'd, and their Queen in close Prison, so that they appeared Lords and Masters: Yet she presently escapes out of Prison, gets some Forces, fights Murray the Regent: but being beat, fled into England, where Queen Elizabeth imprisoned her, till she was, to the astonishment of many, beheaded [1586.] after 18, years close Imprisonment.

The next year the Regent Murray was flain at Lithgow, by one Hamilton. And then Lenox, the Kings Grand-father, obtained that dignity, against whom the Lord Hamilton. in behalf of the Queen, raiseth a Warr, in which Lenex was flain at Sterling. Then was the Earl of Marre chosen, who not long after dved of a Feavour. After whom the Earl of Merton succeeded as Regent; after which, the Queens Party, by degrees; lost all Authority. In this year did John Knox dye at Edenburgh, [Novemb. 27.] one that (as I am apt to believe. all things confidered), gained more efteem amongst the people by the reverence of his long-beard, reaching down to his middle, than any real wildom or discretion that could be appropriated to him.

And

And now comes Andrew Melvil, burning from Geneva, against 1575. Bishops, denying the lawfulness of their Function, labouring for the absolute Presbyterial Discipline, according to the Geneva mode, which rais'd some Tempests in the Church, insomuch, that some of the Presbytery forbad Mr. Patrick Adamson, (lately by the Regent presented (and by the Chapter chosen) to the See of St. Andrews) to Exercise any part of his Jurisdiction, till he had acknowledged and satisfied them.

After this, Argyle and Athol not affecting the Regent, go to the young 1577. King at Sterling, complaining against Morton, and desiring him to take the Rule upon himself. And so the King doth at 12. years old; and thus

the Regency fell.

The young King being brought up in the Reformed way, confirms 1579. the Religion in Parliament; but not their Discipline: he affecting the Episcopal Government, and, ever since he was ten years old, as Conference at himself confesset, disliked the Presbyterian way. And truly, Expe-Hampton-Court, rience gave him good reason for it. But to make all sure, a Nega-1638. tive Oath, by way of a Confession of Faith, wherein all the Romish 1580. Ceremonies and Doctrines were abjured, was drawn up by Mr. Fohn Craig, and this the King himself took; and this he restlected upon in the Conference at Hampton-Court.

Having thus tyed his Conscience, as they thought, his Body must 1 582. be secured too, and so at Ruthen they seize upon him, and that with fo much inhumanity and irreverence, that he burst forth into tears, for which he got nothing but this Answer from the Master of Glammis; It is no matter for his tears, better that Barns [hould weep, then Bearded-men. Upon this, the Earl of Arran going to know the Kings condition, was secured, and his Brother fore wounded: And none being suffered to speak with the King, but whom they pleas'd; he cryed out to some Noble-men, whom the Duke of Lenex had sent to see him; that he was a Captive, and defired his good Subjects to release him. But this his Jaylors forced him presently to recant, by setting forth a Proclamation in his Name, that all things were done according to his own defire. Then is the King carryed to Edenburgh, where the Estates, and Assemblies of Ministers, justifie this bold action, finging in triumph, as they went up the High-street, the 124. Pfalm, Now Ifrael may say, &c. Whilst the King lay under this constraint, from France came two Embassadours, Monsieur la Motte, and Mene-spoismood. vel, to get the King releas'd, and a Treaty betwixt the two Crowns, Pag. 324. Against these the Ministers declaim in their Sermons most bitterly; but especially, against La Motte, who being Knight of the Order du Saince Esprit, (an Order constituted at Paris by Henry the third, King of France, and Poland, 1579.) did wear, according to the cultom of his Order, the Badge of a White-Crofs upon his shoulder. This they call the Badge of Antichrist, and him the Embassadour of a bloudy Murtherer; brave language to those who knew the Authority of such Perfons, and whom they represented. These dayly out-cryes, and perceiving

ceiving nothing to be done, moved the Embassadours to depart: But, the King being willing to dismiss them with some content, desired the Magistrates of Edenburgh to Feast them before their parting; for he, for his part, was not suffered to do any thing; the which they did the next next Munday. But the Ministry, to shew their rebellious Authority, and Devillish crossness; proclaim a Fast to be kept upon the next Munday, the day appointed for the Embassadours Entertainment; at this Fast, the Ministers thundred out against the Magistrates and other Noble-men, that waited upon the Embassadours by the Kings directions: Nor was this all; but they pursued the Magistrates with the Censures of the Church, and could scarce be stay'd from Excommunicating them, for not observing the Fast they proclaimed.

1583. T

The King not liking his Restraint, and perceiving how Imperious his Subjects grew, whilst he was under hatches, consults an Escape, which was performed by the means of Col. Stemart, Captain of the Guard; upon which, those who would not now submit to his Majesty, were proclaimed Traytors, he also declaring, that however his Proclamation came forth, yet it was extorted from him by violence, and therefore of no validity. But, for all this, the Ministers in their Pulpits vindicate the late Imprisoning of the King, for which Andrew Melvil, was charged to enter his person at Blackness; but he, instead of obedience, fled to Barmick: which proceedings against Melvil, caused great grumblings amongst the Brethren, who affirmed, that neither King, nor Council, can censure men for words in Pulpit, but their own Associates, the Presbytery only.

The next year the Earl of Gowry, with whom joyned some of the Ministers, run into open Rebellion; but, the Earl being taken, was be-

headed, and the Ministers fled for it.

The Nation being thus rent into distractions, by a company of babling malepert Boute-fens; the Parliament hoped by giving Cafar his due, and gagging his Enemies mouths, all things would then tend to Peace and Settlement. For which purpose, they confirm his Majesties Authority, over all Persons, and in all Causes. And, that to decline the Kings Judgement, and the Councils, in any thing, should be High-Treason; and, that any thing whatsoever, not approved of by the King, and the Three Estates, should be null. And, that no person whatsoever, should either privately, or publickly, either in Sermon, Declamation, or Discourse, utter any false, untrue, or slanderous speeches, to the reproach, dishonour, hurt, or prejudice of the King, or any of his Parents, or Progenitors, or his Council: nor meddle with the affairs of the King or State.

These good and honests Acts, made the Presbyters Horn-madd, who, like our bordering Moss-Troopers, are never content, but when doing mischief to others. They protest against these wholsom Statutes, many of them sly away into England, scorning to live in such subjection; and Libels and Pamphlets sly plentifully against the King and Court:

And

1584.

1583.

And by Letter, protest those Acts to be against the Word of God, and therefore, if they fubmit to them, they thould then be Traytors to God; reviling Bishops, whom they call Gross Libertines, Belly-gods, and Infamous; and fuch like charitable stuff as this. This turbulent spirit flowing amongst them, made many of them be imprisoned, and others suf-

pended from their Livings.

But, this lasted not long: for the next year the Scales turned the banished Lords being come again into Scotland, they joyn Forces, and march to Sterling, where they feize upon the Kings Person again, whom they conftrain, by Proclamation, to pardon them all. Now did the Court put on a new face, the old Officers are turn'd out, and others pur. in. This imboldens the Ministers, who fled, to return again; but much of their intended malice was stope by a Parliament, who order, that none shall reproach his Majesties Person, State, or Government. This incensed the Ministry so much, as to stir up one Wassen, in his Sermon, to rail to the Kings face of his evil Government, for which he was imprisoned at Blackness. This mans mouth being thus stopt, another of that gang, call'd Fames Gibson, in his Sermon at Edenburgh affirmed, the King to be the Persecutour of the Church, and calls him to his face, Feroboam, pronouncing this Curse against him, That He should dye childless, and be the last of his Race. For this, because before the Council he maintained the same again, he was committed; yet afterwards, [1587.] upon better advice, he acknowledged his fault, and was ordered publickly to do the fame in his next Sermon, the which he promifed to do, yet did not; whereupon being charged for breaking his promise, he stubbornly answered; That out of infirmity and weakness he had confess'd a fault, but now his Conscience told him, that his words were innocent. The Chancellour perceiving the mans inconstancy, put it to the Assembly, whether Gibson had done well or no; where, though many were ready to vindicate him, yet at last, a majority found him slanderous and offensive; but he not apbearing in the afternoon to receive his censute, after much bandying to and fro, he was only suspended during the pleasure of the Alembly, and this lasted but to the next August, when without ever acquainting the King, he was by his Brethren quitted; the which Countenancing of fuch Seditious Actions, did so incense his Majesty, that Gibson was forced to fly into England, where he was entertained by the hot-brain'd Non-conformilts.

The Presbytery to shew themselves more formidable, call a Synod 1 5 8 6. at St. Andrews, where they accuse the Bishop of the same place, for having had a hand in the late Acts against the unruliness of the Brethren, (as Melvil accused him). The Bishop appeals to the King and three Estates, and denyes their Judicatory, not being call'd by the Kings confent; but for all this, they judge him fit to be Excommunicated, yet none would pronounce the Sentence against him, till at last, many of them being departed, a young fellow, named Andrew Hunter, faid, that he was warned by the Spirit, to pronounce the fentence,

fentence, and so ascending the chair, read the same out of a Book. This boyling humour of the Ministers, troubled King James not a little: which greatly augmented, when they infolently retufed to pray for the Queen his Mother, then near herend, though he had earnestly commanded them. But the greatest of all, was the execution in England. how handsomly I know not, though he greatly endeavoured to stop it.

But the King thinking to put an end to all tumults, thought fit to reconcile the Nobility, which at last he did, Feasting them all at Haly-rudhouse, thence causing them to walk hand in hand, two and two, to the Market Cross at Edinburg, where they sealed their Concord by drinking one to another. The same peace he thought to have made with the Mi-

nisters; but this not fadging, all fell to nothing.

After this, Huntley, Bothwell, Cramford, Montrofs, and Athol, agitated by the Jesuits, rebell; but upon thier submission were pardoned. Yet though the King was so easie to shew favour, fo was not the Presbytery, who deprive the Bishop of Saint Andrews, of all spiritual function, for marrying the King's Cozen, the Dake of Lenox his Sifter, to the Earl of Huntly, though he did it by the King's express Command : yet was the King forced to diffemble his diflike of their infolency, knowing their power and stubborness; and having another thing in hand, v:7. his marriage with Ann the King of Denmark's Daughter; whom to to fetch, he presently took ship, and married her in Uplo in Norway, thence, through part of Swedeland and Denmark, he returned with her into Scotland, where she was crowned, though the accustomary unction was much opposed by the Ministry, calling it a fewish Rite abolished

at Christs coming, and introduced by the Pope.

After this, Bothwell and some others conspire against the King, endeavouring to feize upon his person at Haly-road-house and Faulkland; but without success, and so was glad to fly into England. The Presbyterie taking advantage against the King in these troubles, Petition that the Acts made 1584. to restrain the insolencies of these hot heads, should be abrogated, which the King was constrained (fearing lest they should also rebell against him upon a denyal), in some fort, to consent to Though the next year he affures them, that he would not fuffer the Priviledges of his Crown to be leffen'd, nor Assemblies to meet without his Order; but this they flightly answer, by telling him, that they will keep to the benefit allowed them the year before: Nor shall they hold their tongue in the Pulpit, upon just and necessary causes. small esteem had they for their Soveraign, though they would humble themselves to inferiour people in greater matters. For when they had, with the consent of the Council of Edinburgh, made an Act, that the Munday Market in that City should be alter'd to Tuesday: The Shoomakers whom it most concerned, gathered together before the Ministers doors, threatning to chase them out of Town, if they harp'd upon that ftring any more; which was the reason of this Saying, there: Rascals and Somters can obtain from the Ministers, what the King could not in matters, morereasonable.

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1593.

Bothwell as aforefaid, having fled to England, for Treason, returns again, and being affifted with other Nobles, and by the cunning of the Lady Athol, seizeth upon the King at Haly-rood-bouse, where he constrains the King to pardon all, and that several persons of quality, should be turned from the King's fervice. But the King getting to Sterling, the Estates there decreed Bethwels actions to be Treasonable, and the King not obliged to performance, because forced; whereupon, Boshwell

falling to open Rebellion, is pronounced Rebell.

If the King's Authority could do this, the Kirk thought they had as much power to excommunicate the Catholick Lords; which the King (the Lord offering themselves to Tryal) endeavoured to Rop, telling them, that they had nothing to do in such affairs; but this denial so troubled and vext the Assembly, that they order all of their fraternity to be in Arms: For this infolency the King checking them, they replyed. That it was the Cause of God, and in the defence thereof, they could not be deficient. Hereupon, the King puts forth a Proclamation, prohibiting all meetings; yet, for all this, they kept on their Course, so that the King was forced to yield. Yet this procured him no peace, Cthough the birth of Prince Henry rejoyced him.] For Borbwell falls 1 5 94 again into Rebellion, affifted by Argile, Arrel, &c. Nay, the Presbyterie were so active in this Treason, as to carry on his designs; they give him the monies collected for the relief of their then diffressed Brethren at Geneva: By this means, having gor fome forces together, he fights the King's Party, in which, though he was not bearen, yet shifts for himself, dissolving his Souldiers. Yet after this, having joyned himself with some Catholick Lords to surprize the King again; but being discovered, flyes to open Rebellion, and having, with nine hundred men, under the Command of Huntly, beat Argile, who had above 10000. upon Composition, are pardoned, but banished. And Both: well gets himself to France, thence to Naples, where he dyed miserably poor, about the year, 1624.

The King for peace-sake and good policy, had a mind to pardon and 1596. call home the banished Lords; to which, at last Mr. Robert Bruce the Minister consents, provided, that Humly should not return; but the King reasoning with him for Huntly too, he imperiously answered, I fee Str, that your resolution is to take Huntly into favour; which if you do, I will oppose; and you shall choose whether you will lofe Huntly, or Me; for us both, you cannot keep. This is that Bruce, whose popullarity outvyed the King's; who seeing one time, what a multitude conducted him into Edinburgh, faid, By my fale, Bruce puts me down in his Attendants. And this is he, who had preached many years without ordination, nor would he be ordained, which was the occasion of some

disputes, 1598.

Yet for all this felf-conceited pratler, the Lords return; which mads the Ministry, who meet about it, proclaim a Fast, order inquiry to be made into their Favourites, against whom, they proceed with Cenfures, and clamour, as if the Kirk had been finging her Requiem. The

King

King troubled at these turbulent actions under his very nose, by Proclamation diffolves them: Whereupon they Petition him, not to incroach upon the Limits of Christs Kingdom. And these hubbubs were the more heightned by the Sermon of Mr. David Blake, in which he ranted against the King, Queen, and Lords, and call'd Queen Elizabeth an Asheift, and a Woman of no Religion: of which the English Ambassador complain'd, and demanded satisfaction: Upon this, Blake is summon'd before the Council, which so incensed Andrew Melvill, that he labour'd to make it a Publick Cause; and did so much, That they declare, it would be ill to question Ministers; and boldly told King Fames, (who asked them, if they had feen the Conditions of Huntly's Pardon), That both he, and the rest, should either satisfie the Church in every point, or be pursued with all extremity, so as they should have no reason to complain of the over-sight of Papists; And as for Blake, they gave him a Declinator, affirming, it was the Cause of God, whereunto it concerned them to fland at all hazzard; and this Declinator was fent to all the Presbyteries in the Kingdom, who were defired not only to fubscribe it, but to commend the Cause in their private and publick Prayers to God; by which means they fancyed themselves so strong, that they deny the King to have power to judge a man for speaking in Pulpit; and, that the King, in what he had already done, had so wronged Christs Kingdom that the death of many men could not be so grievous to them. And therefore they ordain a Fast for averting the Judgements then threatning the Kirk. This action so vext his Majesty, that he forbad all Convocatings and Meetings; but they little cared for him, or his Orders: for Mr. Walter Balcanquall, did not only forthwith rail against the Court, naming several of the chief Courtiers; but defired all the well-affected to meet in the Little Church to affift the Ministry, who did accordingly, and Petition the King in behalf of the Kirk. But the King asking them, who they were that durst convene against his Proclamation, was worshipfully replyed by the Lord Lindesey, That they durft do no more then fo, and, that they would not suffer Religion to be over-thrown. Multitudes unmannerly thronging into the room, the King departed, and they went to the little Church again, where Lindefey told them, No course but one, let us stay together that are here, and promise to take one part, and advertise our friends, and the favourers of Religion to come unto us; for it shall be either theirs, or ours. Upon which, great clamours, fhoutings, and lifting up of hands followed, some crying to Arms, others to bring out Haman, [for whilst the Lords were with the King, being fent as above-faid, from the Little-Church Mr. Cranstone read to the People that story] others cryed out, The Sword of the Lord and of Gideon: and so great were the Peoples fury rais'd on a sodain, That, if the Provost, by fair words, and others by threats, had not tamed them, they had done some violence. These actions of the Kirkers makes the King leave the Town, & go to Linlithgow, whereupon they resolve for Warr, the Ministers agitating them: Amongst the rest, one John Welsh, in his Sermon, rail'd pitifully against

the King, saying, He was possess with a Devil, and compared him to a Madd-man; and affirmed, That Subjects might lawfully rise, and take the Sword out of his hand. In this siery zeal, they write a Letter to the Lord Hamilton, desiring him to be their General, telling him in it, I hat the People, animated by the Word and Motion of Gods Spirit, had gone to Arms. But all came to nothing, Hamilton refusing such rebellious honour carryeth the Letter to the King, who orders the guilty Ministers to be apprehended, who escape by flying into England, and the Magistrates of Edenburgh are pardoned. The overthrow of this one business strengthened the Kings Authority mightily, which was also consirmed by the Assembly at Ferth, [now better known by the name of St. Fohn's-Town].

The Ministry being now pretty quiet, Ruthen Earl of Gowry, con- 1600. spired to kill the King, but to his own ruin. His Majesty for this Prefervation, orders, that Thanks should solemnly be render'd to God; but in this, he found the Presbyters cross-grain'd, denying to do any such thing for such a deliverance, whereupon they were silenced; yet afterwards, shewing their willingness, were restored. In this year was King James his third son [his second, viz. Robert, dying young]

Charles born, afterwards King of England.

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The next year was kept an Assembly at Burnt-Island, whither 160 i. Mr. John Davidson wrote a rayling Letter, checking them for their cowardise, in not opposing the ungodly; telling them, that the King was not sound, and, that Warr was more commendable than a wicked Peace: But the graver sort, rather pittyed and smiled at the mans madd

zeal, then troubled themselves to vex at him.

And now, Queen Elizabeth dying, King Fames the undoubted next 1603. Heir to the English Crown, is at London Proclaimed accordingly, whither he went to receive his Crown; having thus happily united the two Kingdoms. And here I shall leave off from profecuting the Presbyterian Story in Scotland any further, though I might tell you of their calling (against the Kings consent) an Assembly at Aberdeen, 1605: to rant against Episcopal Government; nor would they dissolve at the Kings command, till they were proclaimed Traytors; and, yet did fome of them forn to acknowledge their Error, and were by some of their Brethren vindicated to King James face in England, the next year: And many more instances of their Waspish humour, in denying the Kings Authority, might be shewn out of their own Historians, who abound in fuch * examples; but, if Symmetry will tell us the sta- * spotswood's ture of the man, by the proportion of his foot; these may serve Hist. pag. 317, fo much at this time to fatisfie, that I fear they will rather nau-384327. feate.

And really, those who thought it a hard case, that Mr. Blake should spotsmood be punished, for affirming in a Sermon, [1596.] That all Kings were page 423,424 the Devils Barns; that the Kings beart was treacherous, and, that the Devil was in the Court, and the guiders of it: That the Queen of England was an Atheist, and a wicked Woman: That the Nobility and

Lords were miscreants, bribers, degenerated, godless, diffemblers, and Enemies to the Church: That the Council were Holliglasses, Cormerants, and men of no Religion. And in his Prayer for Queen Anne, he faid, We must pray for her for the fashion, but we have no cause, she will never do us good. Nor did he word it only, but also rais'd Arms both Horse and Foot against the Kings consent. These men, I say, who thought it unjust to have him questioned for such rebellious acti-De Juce Regai. ons, may also (for ought I know) think it ftrange, with Buchanan, that our Laws do not provide ample and honourable rewards, for those who can boldly murder their Prince. And, yet must this Buchanan and Knox, be cryed up as valiant, noble, bold and publick-spirited men; and this present world scorned, because we have no such fire-brands And, whether this title is rashly thrown upon them, let any ingenious man judge; not only by their fore-mentioned tenets and actions against their Kings, but by the answerable nurturing up of their Difciples, who at the University of St. Andrews, instead of Divinity Lectures, had these Political (or rather a ruine to Policy) Questions used to be discust.

Motus Britan. verax cushi. p. 23.

Spotfwood. F. 447. Sander fon's Hift p.213.

- 1. Whether the Election or Succession of Kings, were the better Form of Government?
- 2. How farr the Royal Power extended?
- 3. Whether Kings might be censured for abusing their Power; and deposed by the Estates of the Kingdom?

And how they stated these Questions, let their deeds be judge, as they are most proper; and then let any man tell me, if men of such turbulent spirits can be good Subjects, and, by consequence, good Christians; for I believe, the World can scarse parallel, in one Kingdom, so many treasonable and impudent actions in so short a time, as less then fifty years: let but our late English madness (of which theirs and our Presbytery were the Original), be at this time excepted. And most of these Actions you will find confirm'd and owned, though in a different style, by the History of The Scots Reformation, wrote by whom, I know not: for a late Reverend Authour denyes it to And it is the custom of men of this perswasion, to Fabe Knox's. ther their Brats upon others, witness Wilson's History of King James; a Book not to be believed in all things.

Spotswood. p. 85.146,267.

Cleaveland. p.

Nor is it all the Nation hath these spots, There is a Church as well as Kirk of Scots.

And to vilifie the whole Kingdom, because it hath nurst up some horspurs, would be implacable malice, and to bring all the World into Ignomy. If the Proverb affure us, That it is a good Family, which bath neither Whore nor Thief in it; 'twill be a difficult thing to expel Vice from a whole Nation. The Virgin-City Venice, esteem'd

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one of the Glories of the World, and whose Government for Exactness yields to none, abounds with more Venerian pleasures than any of her Christian Neighbours. The Spaniards are famous for loyal Subjects; yet a Rebel is no Monster in Castile her self. Scotland hath been the Mother of as famous men as any other Kingdom, if Denmark, Germany, Poland, and the Low-Countries may testifie their valour; whilest France will assure you of their fidelity, whose Kings have altogether trusted their persons to their Guardship. But enough, De Scotorum fince David Camerarius hath writ a whole Volume in the Commenda-fortitudine, dotion of the Scottish Nation.

CHAP. IX.

The illegal, malepart and impious Plots and Designes of our Schifmatical Presbyterians in England, in the Raigns of Queen Elizabeth, King James, and King Charles, till the beginning of the wicked Long-Parliament.

Or was this hot-braind humour fostered alone in Scotland; but England also tasted the fiery true of their Elizabeth no sooner setled in her Throne, but the Zealors deface all Monuments and Pictures in Churches they met withall; nor did the ashes of the dead lie undisturb'd, which caus'd the Queen to set forth

a Proclamation against such violations.

But these men, having their malice stopt against Stones and Glasswindores, will vent it against those, who can be sensible of injuries. Goodman, Whittingham, Gilbie, and others, having learn'd their leffons at Geneva, came roring over against our English Church; venting their venom not only by their Preachments and Conventicling, but also in Print. The latter of these, viz. Anthony Gilby, [of whom formerly, born in Lincolnshire, and of Christs Colledge in Cambridge], tearmed our Ceremonies, Liveries of Antichrist, accursed Leaven of the blasphemous Popish Priesthood, cursed patches of Popery and Ido-

Nor must the Ceremonies alone suffer, but the Reverend Bishops too, by others of the same gang, as Throgmorton, Penry, Fenner, Udal, Heylin's Exand such like Bravado's, calling them Antichristian, Petty-Popes, Bi-am. Hist. part. 1. shops of the Devil, cogging and cozening Knaves, dumb Dogs, Enemies Pag. 157. of God, &c. And, for our Worthip, they affirmed it to be an impious Martin's thing to hold any thing common with Rome, and from this Argument Chron, p. 526. they refused to come to Divine Service. But at last, such was the 593. vigilancy of the Queens Council, that the fautours of these seditious Non-conformists were found out: and Sir Richard Knightly, and

Sander fou's History of K.

Fames. p.138.

Fuller. Book. 9. Sir - Wigston, were fined in the Starr-Chamber, for receiving the Sect. 7. Sect. 17. Printers and Publishers of such Schifmatical Books; the celler of one of the Genelemen bringing forth, like Lucian, some foul mouth'd Pamphlets against the Church, or other.

Neither do these men mount their Battery only against the Church, but also throw their wild-fire and indignation against the Queen and Fuller Lib. 9 their Supream Authority: witness Mr. Edward Deering of Kenr's Sermon, in which (how unwarthily, let others judge) he compared her Sed 3. fed. 32. Id. Lib.9.p. 77. Highness to an untamed Heifer; and Christopher Goodman in a Book, publickly vindicated Wiat's Rebellion, affirming, All who took not his

part, were Traytors to God, his People, and their Countrey.

Martin's Chron p. 783.

And as some Common-Lawyers, towl'd away by inticing tongues. and Gold of the Non-conformists, wrote against the Authority of Bishops; fo some pretending to the Civil and Canon-Law, were obliged to oppose and deny the Queens Supremacy in Causes Ecclesiastical. Nor might these fore-mentioned things seem strange, since they were easily to be vindicated from some of the Geneva Notes upon our Bible, where you may find the Disciplinarians highly to complain against Ala, because he did not kill his Mother, furiously calling of it lack of zeal and foolish pity: And maliciously to compare our Archbishops, Bishops, Doctors, and such like degrees, with the Locusts, though they carelelly feem to quit themselves in the exis. And, yet these are 1d. Epift. Dedi- the very same men who profest to Queen Elizabeth, That their Applications are such as may most appertain to Gods glory, though how hidebound they were at the same time from Charity, may appear by their then flandering the Reverend and Learned Bishops with the ignominious title of ambitions.

2 Chron. 15.

Revel. 9. 3.

cat. to Qicen Elizab.

Church-Hift. Lib. 9. p. 76. Exam. Hiff. P. 149. * Id. Hift. Reform. 172.

Thus was Authority begun to be blafted by the Puritans; a name now almost an hundred years old, beginning in 1564, as Fuller thinks, though Dr Heylin out of Genebrard, makes it two years younger, though in a * later History he seems to moderate its original between both, viz. 1565. And these were so denominated, as the word implyes, and Genebrard, and experience tells us, because they thought chron. p. 1166. themselves so much purer then other Christians, that they would not perform Divine Service with them; utterly rejecting all Forms used in the Primitive Ages, and looking upon all decent Garbes to be unlawful in Church-affairs, if different from the common wear, or rather if not according to the Geneva-cut. The Antiquity of this Name is very ancient, as we may fee in the old Hereticks, who prefumptuously call'd themselves Cathari, [i.e. Puritans] the same with the Novatiani, with whom the Parmenianista in supposed purity did something agree; and by this Name of Cathari, I find fohnfrom in his large History to fignific our Non-conformists.

Gab. Prateol. P. 114. 382.

The Queen perceiving these men to sleight both her and the Bishops, and to act only by the advice of private persons, as Mr. Tho. Confer. Hamp. Cartwright, [who affirm'd, That we ought rather to conform our selves in Orders and Ceremonies to the fashion of the Turks , then to the Papists]

Mr. Travers, &c. who had their inspirations and commands from Geneva; thought fit, for example fake and fear, to let the Law, fo much by them violated, take her course; whereby Copping and Thacker were by them violated, take her course; whereby copping and freenwood were exe-Heylins Ex. hang'd at Saint Edmondsbury in Suffolk, Barrow and Greenwood were exe-Hift. pag. 166. cuted at Tyburn, Coppinger dyed in Prison, and Hacket was hang'd by the Cross in Cheapside; the two last were more extravagant then the rest, falling to open blasphemy. Nor did Fohn Penry a Welshman escape: this was the man who made those scurrilous Pamphlets against our Church under the title of Martin Mar Prelate; a man fo much guilty of his own villanies, that, with Cain, he teared death from every mans hand, and therefore was forced to scutk and ramble amongst his brethren for protection: so that his Antagonist was not amisse, when he sang of bim thus.

Qui tantum conftans in knavitate foa eff.

Pap of the Hatchet.

He was taken at Stepney, and condemned for felony, and hang'd at Saint Thomas Waterings: Upon whose death, an honest Northern Rimer made these Couplets.

> The Wellbmanis hanged, noho at our Kirke flanged, And at our flate banged, And brened are his buks. And though be be hanged. Det he is not wranged. The De'ul bas him fanged In his kruked klubs.

Weaver's Fun. Mon. pag. 56.

Alex. Gil in his Logonomia Anglica, doth Something vary from this copy, cap. 23. P. 122.

Besides these, Udal, Billot, Studley, and Bouler were condemned: yet, through the Queens mercy, were reprieved : and Cartwright, and

some others were imprisoned.

These round dealings did a little terrifie the rest of them, and gave a check to the furiousnesse of the wifer fort. But yet having some of the Nobility their Patrons, (whether for Conscience or Policy, let others judge:) as Leicester, Lord North, Burleigh, Shrewsbury, Warwick, Walfingham, Sir Francis Knollys, Mr. Beal, Clerk of the Council, and others, they took heart again, and proceeded in their Confultations and Actions, as formerly: Nor was Arch-bishop Grindal thought to be so vigilant, as his place required : for which, he got the Queens difpleafure.

Yer formerly, had they kept meetings of some of their Ministers, to carry on their intended innovations, but privately for fear of discovery. The first known to be kept in England, was at Wandsworth in Surry 1572. Novemb. 20. Another they had at Cockfield in Suffolk, where threescore of their Ministers met, 1582. May 8. where they consulted concerning our Common-Prayer-book, Canonical Apparel, and other Ce-

remonies

remonies of the Church, though they had no call, but their own pre-

And because they resolved to be vigilant, they had another Synod. Tpaffing by one, also the same year at Cambridge, where was drawn up a form of Discipline, (scorning to submit to Ours, or Authority) by which they were to be guided; of which, thus a painful and learned Antiquary will inform us: Inventing out of their own corky brains, a new, certain, no-form of Liturgy to them felves, thereby to bring into the Church all disorder and confusion. And in the same Assembly, they made a Collection for their Scottish brethren, who fled into England, for their guilt of high Treason; and what loyalty can be expected from fuch traiterous Affistants, let moderate men judge : though I am apt to give some credit to one of our old English Versityers.

Weevers Fun. Mon. pag. 54.

Pet. Frarius's orat. in Englift, fine.

Nor Queen in her Kingdom can or ought to fit faft, If Knox or Goodman's books blow any true blaft.

After this, another Synod was held at Coventry, 1588. Fune 10. where they imperiously condemned the reading of Homilies, Croffe in Baptism, that Bishops ordination by them and their authority are all unlawful: and that a Bishop is neither Doctor, Elder, nor Deacon. besides all this, they decree, that occasions are to be sought to bring the people in liking to their Discipline, and that those of deeper apprehensions shall be drawn to it by all private allurements possibly. And these positions with others, were carried cunningly abroad to be subfcribed by all, to make their faction more unanimous.

And many other Meetings and Assemblies they had at London, Ox-Fuller, book 9. ford, Cambridge, and other places, to carry on their defigns : as appears by the confession of Mr. Thomas Stone, and the Collections of the

Right Reverend Bancroft.

And so powerful were they grown amongst some of the Nobility and Gentry, that at the Parliament at Westminster, [1585.] they were fo vigilant by their whispering with the Members day and night, that if the Queen had not interposed her authority, they might have given the Bishops a scurvy lift, by the affistance of their Schismatical Brethren, by them voted into the House. To this Parliament, the Non-conformists Bancrofts dan- having framed another Book, by them called, A Book of the Form of Common Prayers, &c. in which, was contained the substance of their pretended Discipline. To this Representative, I say, in them having great hopes, they presented this book, With this Petition, - May it therefore please your Majesty - that it may be Enacted - that the -- Intituled, A Book of the Form of Book bereunto annexed-Common-prayers, Administration of Sacraments - and every thing therein contained, may be from henceforth authorized, put in ure, and practifed throughout all your Majesties Dominions. By this, they shewed themselves no enemies to set Forms of Prayer; but only that they, not others, should have the honour of making it : Like the Cardinal,

Sect. 7. 39.

gerous Politions, p. 96.

who confels't that Reformation was necessary, but was vext, that Luther should undertake it. And at the Diffolution of this Parliament. Queen EliZabeth takes special notice of our Innovators for finding Stow, p. 702, fault with our orderly Church-government; the which humour she not 703.

unfitly terms , New fangledneffe. I might here tell you of many more bold actions in this Queen's time, used by these Renigadoes, as a very serious and learned Gentleman Weaver's Fun. calleth them: But only one shall instance for an hundred, to shew you Mon. pag. 54. how partial they were in all their dealings, as to make the Proverb true, that Kissing goeth by favour; and this shall be of one of their grand Mafters, viZ. Mr. Snape: and thus it was in brief. Mr. Fobn Nelfon Bancroft. p. 82. of Northampton, one of their Elders or Deacons, had his Worthip's daughter classically got with child, by his ferving-man, [nor durft the Elders maid affociate with the same species, that the Mistris doth]; For this, Snape brings the poor man to publick repentance and ignominy amongst his neighbours : nor do I blame him, if he had used the Gentlewoman to too, and impowred to do it; but the, O the I was the Daughter of a rich Brother; and Sectarites were of old, observed to gain most by pleasuring simple women, and colloguing with those who had full coffers. She therefore, good foul! was esteemed to run counter to the Primitive Fall; there the woman, but here the man, or rather poverty is judged the tempter: But because the Country had both eyes and ears, therefore a marriage was thought most plausible to vindicate the Brethren; the which was accordingly performed by a lame Souldier of Barwick, by the appointment of Snape; by whose order, the same Souldier had married many others at the same place. And it

These, and many other innovating and cross grain'd actions, you may find storied down by their almost-own Fuller: for so may I well take the boldnesse to call him, since they could never desire a more complyable Historian: And therefore these may carry the more probability with the Reader, let his education be either found or totten.

may be, Barebone's Parliament drew their new model of coupling from

this Swashbuckler.

KING FAMES succeeding upon the death of Queen Elizabeth. the Mon-conformists thought to gain ground apace, having to deal with a Prince, as they thought, bred up in their own way, and a stranger not only to England, but, as they hoped, to ber government alfo. Tis true, He had been nurst up in the Presbyterian way in Scotland, but their insolencies and incroachments to get all the power into their own hands, (as a stiff Presbyterian, under the fained name of Wil- Hift. Great. Bric. (on, doth confesse) gave him so much experience, as not only to allow pag. 7. of no alteration, or that very small in the Church of England, but also publickly to testifie his happinesse in ruling over, and amongst people so Sweetly united, in such a Church-government : whereas in Sectland, He conf. Hampt. was a a King without State, without Honour, without Order, where beard court. pag. 4. leffe boyes would brave him to his face: As himfelf did word it.

Yet to fatisfie their clamours, He gave them a conference at Hampion-

Court: where their Objections seemed so trivial, that Self will and an erronious Conscience was thought to be more predominant then Reason: Upon which, the King put forth a Proclamation for Uniformity; to which, all the Ministers in England, (and they are above nine thousand) submitted, except forty nine, such a noise will a few disturbers cause in any fociety, when tolerated. Nor need this feem strange to those, who know, that in the first year of Queen Flizabeth, the number of our Clergy-men, who refused the Oath of Supremacy, did not amount to 200, though they had all not only been bied up in the Romish Religion, but also for some few years before, had violently afferted the Pope's authority in England; And we now see those who have been the Chieftains of the Non-conformifts, to turn tail, and acknowledge Episcopal government; the which, I hope, they do more for Conscience then

of Reformat. pag. 115.

Heylin's Hift.

Spot wood.

Pag. 479.

Sander son's pag. 321.

Covetouineffe.

Yet for all this, though King, Law, and all things elfe, were against the Disciplinarian Interest, they grow resolute, and as one faith, stark-Hift. of K. Ja. maa, and fend to their Brethren in Scotland, informing them of all which had hapned, and that they in Scotland, must expect to conform too; and then, God wot, would follow the utter destruction of Sion. Upon which, some of them take an Alarum, and meet at Aberdeen, in spight of the King and his Authority, intending to declare against, and root out all the foot-steps and memory of Episcopacy : for which, fome of them afterwards were forced to acknowledge their fault. And Andrew Melvil for writing Libels agair ft our English Church, [he then being at London,] was called before the Council, where, behaving himself insolently, and like a mad man, he was committed to the Tower.

By these actions our Non-conformists easily perceived, that they could gain nothing but their own shame and destruction, whilst they acted only as private men; whereupon they resolve under-hand to blow up the Parliaments against Prerogative; to which purpose by their industry, they never wanted a good party in the House, who carried themselves so resolutely and cunningly, that for the future, Westminster only rung with the clamours of Grievancies, liberty of Subject, and Priviledge of Parliament: A Parliament never fitting, but some Member or other throwing dire in his Majesties face, and this conscionably done by freedom of speech; never, or very seldom, fatisfying the King, in what he conveniently required; for when his pleasure for any reasonable thing, was any time made known to them, then they grumble and reply, that God must be served before man; and then for a moneth or two, nothing is done in the House, but the uttering of longwinded speeches against Arminianism and Popery. And this to as little conclave Alex- purpose, as Cardinal Rapacciolus his prayer, that the Devils fins and and 7. p. 41. transgressions might be forgiven him, that so he might receive some comfort, and be of good cheer. For any thing or reason, besides bitter Invectives, is as difficult to be found amongst them as Coach horses

at Venice, or a Gondola in Themes, as is obvious to any who have feen the Speeches in the two last Kings raigns. 'Tis true, all were not carryed on with the same Spirit, for the House was still composed of two different tempers. Like Orense, a Town in Gallacia of Spain, one Lud. Non. Hifide of which in Winter is covered with Snow, and num'd by the fury span. cap. 53. of frozen blasts, whilest the other side doth not only want these white rus. Hispan. Robes, but is favoured with a continual warmth, arifing from the ad-pag. 363. jacent medicinal hot Baths: yet the more wicked party, obliged by being fo, to be more industrious, will commonly gain advantages, whilft the good People trusting in their honesty, act altogether too supinely.

I shall not now trace the Extravagancies of private men, but shew you some of their hot-headed prancks in Parliament; because they have now made that the Stage on which they intended to act for the future; and in this I shall study brevity, and pass by many notorious inso-

lencies.

In the first Parliament of King Fames, which was drawn out into feveral Sessions; one of the Members bid the rest take heed, lest they gave too much to the King, lest they endanger their own throats cutting when they went home; Others bob'd his Majesty in his teeth for rewarding some of his own Countreymen, affirming, that their silver and gold And one Piggot, after he had spoken dis-Heylin's Ex. abounded at Edenburgh: gracefully of the scots, added withall, That it would never be well Hist. part. 2. with England, till a Sicilian Vesper was made of the Scotish Nation; as if he had not known what Countrey man the King was: Words of fuch high nature, that Queen Elizabeth would have thewn her Prerogative. But having now to deal with a King, whom they thought might have been trampled upon here as well as beyond the Tweed, they left nothing unturn'd whereby they might strengthen their own Faction. And this spirit of Contradiction and Contention ruling amongst them, is pointed at by one of their own Brethren, though clad in more fa- willow's Hift. vourable words; these bickerings, and the Members unrestless hu-pag. 51, 52. mour forced the King to diffolve the Parliament, having fat long enough in all Conscience to do any good if they intended any.

Afterwards another Parliament being call'd, and confifting of the fame Temperature, was prefently disfolved. In the next Parliament, the King defires some Moneys, [having not had any affistance from his People, for feveral years; so, that he was constrained to lessen his Houshold]. This necessary request the Parliament hears, but never intend to grant: And the better to lay it aside, they first begin with the spacious and specious subject of Complaints, and with a high hand fall upon the Grievances of the Subject, in which having spent some time, they drew up a Remonstrance, though they not only knew, that the things therein contain'd would be highly displeasing to his Majesty, but also, that the King had exprelly forbad them to meddle with any fuch Concerns: And in this Paper, they greatly brag'd what their Priviledges were, and how they were their undoubted Right and In-

heritance.

heritance. These actions the King, who above all things loved Peace, did a little refent, and gave them a small check in a Letter; upon which, the discontented part of the Members grumble; and, having plotted a thin House, and a late hour, [six a clock at night, in December] not a third part of the number being there, drew up a Protestation in behalf of their Liberty, Priviledges, and Jurisdiction as they pretended, and recorded it in their Journal Book [19. Decemb. 1621.] thereby declaring their supposed valour to Posterity: Nor can we imagine, but that fuch Presidents as these inflamed our late rebellious Spirits with presumption: The King thus perceiving, that the longer they fart, the prouder they grew, diffolved them by Proclamation; fo unwilling were these men to satisfie the King, with any reasonable supply; and this is somewhat hinted at by a Non-conformist himself, by observing out of Sir Robert Cotton's History, that Henry the third, was so pester'd with Parliaments, that he would rather pawn his Crown-Jewels, give over his House, and feed himself with the benevolence of Monks, than be beholden to his People; and this he tells us, was thought to be a Parallel for King James his time. This wife and peaceful King by dearbought Experience, will farther tell you, in his Excellent Book to Prince Henry, how pernicious the Puritans were to good Government. and what small trust is to be had in them.

wilfon's Hift.

Δωρον Βασιλίκέν. Book 2. P. 33, 34.

KING CHARLES fucceeded his Father King James, (who dyed at Theobalds, 27. March, 1625.) and was as much (or rather more) tormented, by his Presbyterian Subjects, as his Father: for this Non-conforming humour, once advanced into a Parliament, never left working till they had barbarously brought their King upon the Scaffold, and delivered him over to his Independent Executioners.

These Politick Whirl-winds having begun the Storm, and presumed to bluster against the Father, resolve never to cease the Tempest, till they had blown up the Children and Church-Government, Root and Branch; And to leave off from what they had begun, they thought would bespeak them Cowards. Let the Honour and Title of good Subjects, be attributed to those who want Courage and Conscience to be bold Villains.

In a Parliament in the first year of this Kings Raign, instead of Supplyes desired by the King, for the guarding of the Seas, defending our Coasts, and molesting our Enemies; many of the Members fly very high in opposition, and that with unseemly language, Mr Clement Coke, (son to Sir Edward), affirming, That it is better to dye by a forwaign Enemy, then be destroyed at home: and Turner, a Doctor of Physick, seconded him by more then ordinary reslections upon the Kings Government; and, though the King complain'd of them, yet the House rather hug'd then reproved such actions.

In the next Parliament, the King had great hopes, that all things would work for the good of the Nation, and be carryed on without any discontents. But in this he found himself greatly deceived. 'Tis

true.

true, at the beginning they freely Vote the King five Subfidies: where- 1 62 7 of he being informed by Secretary Cook, and that the House was so unanimous therein, that they made but one voyce; the King is faid, by some, to have wept for joy, hoping now he had a Parliament free from any turbulent humours; but this was but a bitter Pill covered over with Gold. For never was there any man more deceived fince the first temptation then He: They no fooner had given this Supply, but frame the Petition of Right, and defire the Kings confent to it, f for know, they never gave the King any thing, but they receive as good from him; a new way of Merchandize], the which, because they had publickly questioned, whether they might trust his Royal word, he solemnly confirms, the Houses thereat testifying their joy with a mighty

shour, and other people by ringing of Bels and Bon-fires,

lf

Yet scarce had the King graciously granted this, but they, not yet content, drew up a Remonstrance, ranting against the Innovation and Alteration in Religion, against the Arminians and some of our Bishops, and other things; which was highly difliked by the King, which fo much incenfed the Commons, that they (over Boots, over Shooes) fell to draw up another against Tonnage and Poundage; but the King nor liking them to meddle after this manner, prorogued the Parliament. But being returned again, they fall very heavy upon the Customers, from which severity the King endeavouring to perswade them, work'd such a contrary effect upon them, that in a high paffion and distaste they adjourned themselves for some days as if their sitting there would be to no purpose, seeing they could not command the King. His Majesty being informed, that they had adjourned themselves, thought fitting to allow them some more play-dayes, and so Adjourns them to the 2. of March, and then again for 8, dayes longer. But they met the second day, and fell a ranting against the mis-government; whereupon their Speaker Sir John Finch, informed them of the Kings Order to adjourn them till the tenth; at this the House storms, affirming, the Speaker had nothing to do to deliver fuch messages, and, that Adjournment properly belonged to them; and so they took fire, and fell presently into an hubbub, whether without fighting, I know not, though a Member was Rusworth's afterwards accused for striking. The Speaker, according to his Ma-Collect and jesties command, endeavours to leave the House, but is violently held Appendix. in his Chair by Mr. Denzil Hollis, and Mr. Benjamin Valentine, and after watching his opportunity, having got a little out of his Chair, was by them two thrust back again, and there held, the first of the couple, as an Authour tells us, swearing a deep Oath, that he should fit still as long as they pleas'd: And to make all cock-fure, Sir Miles Hobart, locks the door, and puts the Key in his pocket, (which afterwards was call'd an Imprisonment of the Parliament.) These Figga- H. L'Strange. ries continued fo long, that the King heard of them, and fends for the pag. 101. Serjeant of the Mace [Grimston], but he was not suffered to go; upon which contempt he fends Maxwell, Usher of the Black-Rod; but they 10 little regarded such Summons, that they neither admitted him nor

his message; which refusals so much incensed his Majesty, that he sent for the Captain of the Pensioners, and the Guard, resolving rather to sorce an entrance, than be thus out-braved by his Subjects. But the Members, perceiving what danger their passion had brought upon them, nimbly quitted the House; though before their departure, they had noys'd out a Protestation against Tonnage and Poundage, Arminianism, Popery, and Church-Innovations: And this was done by the Instigation of Sir John Eliot, (a great stickler in such things) who also read it, the Speaker and Clerk denying to do it.

These Actions may well be brought to savour of a Non-conforming Spirit of Contradiction, and as a Glass, more really to observe their humours by. It is not unworth the notice, by what artifices they did really endeavour to make the King odious to his Subjects, of which I shall only hint upon one grand Imposture, fobb'd about by many of these chief Ring-leading Members. And this was, of a Paper by them carefully and plentifully spread abroad, to discover the impertinence of Parliaments, and how by the Subjects Purses to keep the Nation in a good defence against the Kings Enemies. And this was suggested, that the King had not only such a Design a foot, but, that by him, or his means, this Plot first took birth; whereas it was discovered by Sir David Foulis, (one not ignorant of State-affairs, being thereunto several times imploy'd by King James of blessed memory), that this Paper was contrived feveral years before, viz. about 1613. by Sir Robert Dudley, [then living at Florence, under the title of Dake of Northumberland]. By which means, it feems, some men would not leave any stone unturned, rather than fail of their intended ends. Nor can I quit him from the same ignorance and malice, who long afterwards published it under the name of Strafford's Plot discovered, &c. endeavouring thereby to make him odious to the simple people, as if he had been the Composer of it; and this only, because a Copy of it was found in his Study, an argument by which I might be proved

make Syttogisms.

The Actions of this Parliament countenanced many Puritans to shew their teeth: and amongst the rest, one Leighton, a Doctor in Physick, and a hot-headed Scotch-man, put forth a Book, call'd Sions Plea, and dedicated it to this Parliament; wherein he did not only rail against, but endeavoured, as much as in him lay, to stirr up the People to kill all the Bishops; and storm'd highly against the Queen, calling her the Daughter of Heth, a Canaanite, and Idolatress, and with such like language was his Book stuft; for these, and other things he was sentenced in the Starr-chamber to be punish'd, to quit which, he made an escape, but being taken again, selt the smart accordingly. And whether or no, such Incendiaries did not deserve severe punishments, let any moderate man judge. Yet the Long-Parliament asterwards, did so much pitty his case, forsooth, because he seem'd by it to be an asserter of their Cause, that they ordered him so, requital 10000 1. and

the Compiler of it, and other Memoires of State, if Transcripts could

L'Strange.

Heylin's Ex. Hift. part.z. pag. 94.95. this a great while before the wars; whence a consequence may be drawn, April 21. that that Presbyterian body did not only permit, but encourage Villains 1641. to scribble both against Church and State; which denotes them the Authors of our following mischiefs, and therefore will be a brand upon those Members to eternity.

After this, the Scots who had a long time been stuffing themselves with discontents, took an occasion to vent it upon the Divine service 1637. book, sent to them by the King, in some things differing from our English one, especially in those most agreeable to that Nation, viewed over first by some learned Bishops; but not, as that impudent and maliciously lying wretch, that Protean Gage, would make some believe, a New Survey man unworthy the Relation of such a noble Brother as he had. This of the west-took no sooner began to be read in Saint Giles Church in Edinburgh, by dies, cap. 22. the Dean of that City, but the people in a sury threw their stools, Bibles, and any thing that came in their way, at the Dean, who was rescued from their hands, by the Provost and Baylists, but not from their malice; who all the while, pelted the Church-windows with stones, and so violently assaulted the Bishop going home, that if he had not been rescued, he had probably been murthered: And in the asternoon sell upon the Bishop again.

These tumults with much ado, were a little pacified, but broke out again: For the Council observing multitudes of people from most parts of the kingdom, to haste to Edinburgh, and when there, to keep Conventicles and rant against Bishops, & the book; by Proclamation, command upon pain of Rebellion, all people to depart to their own homes, but those who could shew reason of Lawful businesse; which incensed the Kirk-party so much, that the next day, they pursue the Bishop of Galloway into the Council-house, which they beset, and with threatnings demanded his Person e upon which, the Lord-Treasurer, and the Earl of Wighton, going to pacifie the people, were most barbarously set upon by them, and with that sury that they pulled down the Lord-Treasurer, took away his hat, cloak, and white wand, and so haled him to the Council-house; and this Tumult lasted, till they were pacified by some of the Non-conforming Lords and Gentlemen, who were desired by the assaulted Nobility, to quiet their brethren.

Upon this, the Lords of the Council, by Proclamation forbid any tumults for the time following; and another from the King to the fame purpole; and for adjourning the Term to Sterling: but the King's Proclamation was no sooner read at Edenburgh, but the Earl of Hume; Lord Lindsey, and others, caused their Protestation against it to be read, and in despight of the King's Proclamation, gathered four Tables: The first for the Nobility: Second, for the Gentry. Third, for the Burroughs. Fourth, for the Ministers. These four prepared what they thought fit to propound to the General Table, consisting of several Commissioners chosen from the rest. And having thus ordered themselves to make all more strong, they unite themselves by entring into a Covernant, a thing exceeding like the Coward Clinics, in Sir Rhilip sydness.

viz. The very Fritter of fraud, and seething pot of iniquity. Ard yet this Imp, for all its wickedne is, raised it felt to an high effect m amongst many, as if it had been something related to Tereus in the Poet, as probably it was, which is,

Ovid. Metam. lib. 6.

-Ipso sceleris melimine-Creditur effe pius, laudemque à crimine fumit.

Prais'd for its fin, and, as some think, and truft, Is in its very wickedness most just.

The chief Promoters of the Covenant, were these three Ministers, Henderson, Dickson, and Cant, who with their Covenant, were learn-

edly repulst by the Orthodox Divines of Aberdeen.

The King not liking these Combinations, sent the Marquess of Hamilton, as High-Commissioner, to pacifie them; but took no effect, they declaring to renounce their Baptism, rather then Covenant : though to give them content, the King null'd the Service-book, and gave them an Affembly and Parliament. The Affembly was held at Glafcow, Novemb. 21. 1638. In which, the Presbyterie were so far from suffering Bishops to fit, (as if they had not been Clergy-men) that they would have had them to appear before their Kirkships as guilty persons, and so to be proceeded against : But this the Bishops denyed, and put in a large Declinator and Protestation against their proceedings. By these and other cross-grain'd humours of the Presbytette, the Duke, perceiving the longer they fat, the wider the breaches would grow, diffolyed the Affemble; they opposing the King in all things, though he had granted To the diffolving of this Assembly, all them all convenient requests. the Council consented and subscribed, but the Earl of Argile; who ever after proved an instrument of mischief to both Kingdoms. Against this diffolution, the Covenanters protest and act accordingly, but especially against Bishops, whom they afterwards by their goodly Authoria ry deposed, and alienate their Lands : no great matter, God wot, the Rents of all the Bishops in Scotland, not amounting to seven thousand pounds sterling, per Annum, as a Native informs us. And yet this small of the Sanctu-pittance amongst so many grave and hospitable Bishops, was a great eyes fore to the Covenanters, though feveral private Presbyterians might be nominated, whose estate surmount this. And not content with these actions, they began to gird themselves to their Arms, Against whom the King marcheth, and both Armies draw up near Barwick, where a peace was concluded; by which means, Aberdeen escaped a scouring, the Earl of Montrofs, (then missed) a General of the Covenanters, marching then against it with a Commission to burn it.

This peace lasted not long, the Covenanters not sticking close to the Articles of agreement; and which was more, a great part of the walls of Edinburgh-Castle, falling one night down, and the King ordering the Governour and others, to see it rebuilt; the Covenanters would not

fuffer

Maintenance of the Sancturat. of the Church of Scotland, p. 58.

fuffer it, by forbidding any materials to be carryed to its reparation. And, which was most of all, they perceiving the King incens'd at their actions; and therefore fearing some checks, address themselves to their old Ally, the King of France, from whom they defired aid and affiftances an action so strange, for subjects to appeal from their own King to Forrainers, and that against their King too, that it will eafily filence the old story of the King's German horse. Yet whether their Letter and Messenger was sent, or no, it matters not; that it was drawn up, and subscribed to be sent, is certain, which is as much. By these affronts, the King being sufficiently provoked, raileth an Army, and marcheth against the Scotch Covenanters, who with a great force had entred England, and that with cheerfulness, having more friends than the King : they having some twenty eight Lords and Earls: Whereas the King had nor above twenty: befides, they had the good wishes of the English Prebyterians, who by their Sermons, Discourses, and Pamphlets, had made the King's actions and friends fo odious to the people, that many of the Royal Army marched unwillingly against the Scots, wishing them victorious, hoping by that means to work their malice upon our Bishops. and other persons of quality. And accordingly it fell out, a part of the English being routed, the Scots possess all Northumberland, and the Bi-Shoprick of Durham, with Newcastle. This Prosperity of the Covenanters cheers up our Nonconformists, who in this, joyning themselves with the Scots, presently get the King affaulted for a Parliament, which was granted, and to fit Novemb. 3. at London : and a ceffation between the two Armies was made, and orders taken for a further Treaty. In the mean time, the Seess Army miserably tormenting the Northern Counties of Cumberland, Westmorland, Northamberland, and the Bishoprick of Durham, from which they raised a Contribution of 850, li. per diem, for their affistance : a thing by many thought very strange, that an enemics Army should thus, by compact, be maintained by those who wish them farther off. This Covenanting Army kept correspondency with the Parliament, having a fafe convoy granted by the King for their Letters, by which means, many an odd defign was, probably, nurst up; the Parliament giving them thanks, and monies to boot, for their good service.

But must the Scotch Covenanters be only guilty in affronting their Kinge No, that would derogate much from the zeal and forwardness of our English Presbyterians: who had so far countenanced their Caledonian brethren, as to have beseeched them into a native conspiracy, and then beckoned them to a Southern march. And therefore to shew their answerable forwardness, they bestirr'd themselves to the purpose, to get non-conforming Members chosen, which accordingly answered their ex1640, pectation in the short Covenant sympathizing Parliament: whose refractory humours occasioned their sudden dissolution. Our English Presbyterians perceiving now, what a great stroak they had in choosing members, thought it sitting to see what mettal their Proselytes were made of: to which purpose, several were instigated to murther that great Prop of Learning, the Arch-bishop of Canterbury, then the main eye-sore to our

factious

factious splrits, and to carry on this design more unanimously, a Paper was posted upon the old Exchange, May 9. exhorting all Prentices to rife and fack his house at Lambeth, the Munday following, supposing they had as much authority to tumultuate against the Reverend Bishops, as the Covenanters had. Of this plot, the Archbishop having intelligence, prepared for his defence, and well was it, that he did fo; for accordingly, on the following Munday, in the dead time of the night, above 500, men well armed for the purpose, affaulted his Palace, endeavouring by all the strength and force they had, to break open his Gates, thereby to come to his person; but he had so well provided for his security, that all their attempts only shewed their devilish malice, and murtherous intentions, which was also demonstrated by their railing and curfing tongues. The next day, several of them were apprehended, and imprifoned in the White-Lion prifon, who were violently released within three days by some of their wicked complices, by breaking open the prison: so unanimous were some of the Anti-episcopal mento intolerable villainy. Nevertheless one of their Chief-tains was re-taken, and for this rebellious riot was condemned, and, for example-fake, hang'd and quartered; which so terrified the rest of the Non-conforming brethren. that a kind of a peace was outwardly kept for a while. And as no small incendiaries to these intolerable practices, were the wicked Pamphlets fpred abroad to delude the vulgar by divers feditious persons; but especially, by Prynn, Burton, Bastwick, and Fohn Lilburn, people of such implacable spirits, that no government could satisfie them. And were so hot-headedly led by their erronious and spightful Principles, that as they took a pride in their own deserved sufferings, so nothing could satisfie them but the Confusion of others. Yet their menasterwards took such opposite interests, that they became urter enemies, endeavouring what in them lay, not only to vilifie, but ruine one another; though Prynn ftill held up his head above the reft. Thus were these Presbyterians the authors of our after-miseries, that I may well sob with a time serving Poet,

Pag. Fisher. Irenodia Gratulat.

Eheu! Turba rapax! primi que miserrima belli Persida gens Austrix.

Alas! the first promoters of our stirs, Were the perfidious, hot-spurr'd Presbyters.

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THE

HISTORY

Of the Wicked

PLOTS and CONSPIRACIES

OFOUR

Pretended Saints.

BOOK II.

CHAP. Í.

The mischievous and impudent Contrivances and Innovations of the wicked long-Parliament. 1. Their slandering of the Court and Church. 2. Their Affection to the Schismaticall Incendiaties. 3. The Impudence and seditions of their Lecturers. 4. Their designes to alter the frame of Civil Government. 5. Their Plots to overthrow Episcopacy. 6. Their stirring up the people to Tumults. 7. The small esteem the Commons bad of the King, and Nobility; Whereby it appears, that it was not the King, but the Parliament that occasioned, and began the Warres.



Aving now, and that as fuccincly as I could, formewhat discovered the peace-contuming zeal of our Presbyterians, I shall come to the subject intended, to wit, our late unhappy Distractions; The seeds of which was not only before sown by the Nonconformists but began a little to take root and sprout forth through the temper of our English Parliament

[1628.] and the after actions of the Scottish Covenanters, by whom the King was cajol'd to call a Parliament to sit, November the third 1640. A day ominous to the Clergy by a former president upon that



day the 20. year of King Henry the Eighth, that Parliament beginning which began the ruine of Cardinal Woolfey, the power of the Clergy, and the dissolution of those famous Monuments of Charity, the Abbeys, and fuch like hospitable buildings.

Bakers Chron. pag. 138. F,

p. 161. E. p. 167. A.

p. 177. B. E.

England hath afforded us many Parliaments, yet but one of them honoured with the Epithet of Good, and that some hundred years agoe; though fince his Majesty hath been pleased to memorize one with the character of the healing, and bleffed Parliament; as many of our former Representatives have had several names added to them, as the Parlia-1d. p. 158. B. ment that wrought wonders, The great Parliament, The marvellous Parliament, The Laymens Parliament, because no Lawyer was to be in it; The unlearned Parliament; either for the unlearnedness of the Members, or for their malice to learned men, Barebones Parliament, The Tho. " alfingbam Hift. Ang. fhort Parliament, and in the fame year [1640.] did our long wicked * Stow's Chro. Parliament commence, and I have heard of a * Mad Parliament.

No fooner did the long Parliament it, but their proceedings were

pag. 191. col. 1.

hurryed on with that hery zeal, that if distractions had not followed thereupon, it would have been as strange to the discreeter fort, as Margaret Countels of Hollands year-like birth at Lusdunen to our Country-Relat. du voy- women; or the story of the womanly girle, who at fix years old was age. de Mosc. brought to bed of a son in Indostain. For instantly they fell upon grievances, abuses in Religion, violation of laws, liberties, and what not? pag. 516, 517. Concerning which their speeches flew plentifully about, and released in the letter du bout, and Incendiaries Prynne, Burton, Bastwick, and Dr. Leighton, and giving them great rewards. Some of them being triumphantly guarded into London by many thousands of horse and foot, with role-mary and bays in their hands and hats [Novemb. 28.] which was not only an high affront to the Kings Authority, but a political glassto the Nonconformists, through which they might see the strength and unanimity of their own Faction, who were grown fo valiant that a little before this upon the fait day [Novemb. 17.] where Dr. Burgels and Marshall preacht above 7 houres before the Commons, and before the Lords, two Bishops; but, as the second service was reading, a Pfalm was struck up by some of the Brethren, which presently di-

> press order by authority, But this is no great matter in respect of their after actions, which are so many against the King and Kingdom, and that too before his Majesty's horrid murther, that it is impossible for me in this Compendium to decimate them into a relation, their very printed Atts and Ordinances in that time amounting to above 530. Besides their Declarations, Petitions, Remonstrances, Votes, Proclamations, Messages, Speeches, and such like passages; and all stuft with some worshipful thing or other, by which their pretty actions were confirmed. Yet, as farr as brevity will allow me, I shall endeavour to speak out and as plain as I can; yet must I not accuse all, nor half, it may be, of the members;

> shurbd the Divine service, to the amazement of the civill and orthodox Auditors, who could little expect any fuch thing, without an ex-

> > many

Tart. & de

de flo.



many of them, spur'd on by their Loyalty following his Majesty, and fitting in Parliament in the Schools at Oxford: after whose departure, the House at Westminster seemed like Pandora's box, from whence all

our future mischiefs and diseases flew over the Nation.

The Parliament, a little after its beginning, having tritimph'd over divers persons of quality, whom they knew to be opposers of their intended Presbytery, thought it fitting to feek some absolute way of lecurity to themselves for the future; And to this nothing could be thought more conducible (confidering how they had gul'd an odium of Reverend Episcopacy into the simple people) than by the certainty of Parliaments, for which purpose they procured of the King (who dreamt nothing of their after-games and fetches) an Act for Triennial Parliaments: And that their own actions might appear of more grandure by the stability of their own foundation, they also obtain'd from his Majesty (who was never wanting to grant any thing to his Parliaments, pretended to be for the good of his subjects) an Att whereby themselves should not be dissolved, prorogued, or adjourn'd but by their own consent. By which means, they were fancied by many of the Kingdome to be of fuch high Authority, that neither King, law, or any power elfe could have any influence over them, let their actions be never fo treasonable or wicked: And so might Phaeton suppose, when his Father had given him the command of his refulgent Chariot, though his indifcreet authority brought ruine to himself and destruction to some parts of the world. And well may any one in this, turn their own weapons against themselves, and yet not be deem'd too medling. Such a continuing-Commission is freely given, yet cunningly procured, to the Captain of a ship: But when this Governour falls so farr distracted, as to indeavour nothing more then the ruine of his Vessel; by their own popular consequence, his Commission is void, as being no more able to govern his charge to the best. This instance I quote, more because of alledged against Regall authority, than for any similitude it carrieth, unlesse upon our perpetual Parliamentary account. And thereforethe reviving of this long-Parliament by a modern Writer feems to be to as small purpose, as Don Quixot's martial endeavours to retrive the I know not what Knight-errantry, by his paper helmet, his windmill, and claret-butts encounters; or Hortensius the self-conceited Schoolmaster in du Parques Franchion, to obtain the Crown and Kingdome of

The King having as he thought pacifyed his Subjects in England, having granted them what they defired; thought it likewise expedient to fettle all things in Scotland in a peaceable temper, for which purpose he August 1841? put himself to the trouble of a journy thither; yet not without some notable observators; No sooner he being departed, but our Parliament ordering some members to go also into Scotland in notion of a Commit-

tee, to inform them of all passages in Scotland.

Yet when the King went into Scotland the Parliament adjourn'd, though appointed a Committee of the Commons confisting of 50; of



and over which Mr. Fym was the chief Lord and Maister of mis-rule; and him I find nominated at the very beginning of this Parliament with

the Emphasis of the great parliament man.

Diurn. Occur. pag. 7.

And the truth of it is, that he was fo farre the dominus fac totum in this juncto that his words were laws, all things being acted according to his defire: Here many things of Church matters were by these Gentlemen purely innovated, and then profecuted with fuch violence that the Episcopal clergy durst not gainfay him, as Dr. Fuller, Mr. Hutton, Mr. Fletcher and others of St. Giles Cripplegate, Mr. Booth the Minister of St. Botolphs Alder gate, Dr. Heywood of St. Giles, the Ministers of St. George Southwark, of Margarets new Fish-street, &c. could very well testifie by experience. Although the house of Lords would not consent in these things to join with the Commons, yet did they so farre fupinely wink at the others actions; that their Authority was now fo much intrench'd upon, by the Commons, that their priviledges flips from them unperceived: though without all question the presbyterian party both understood and smiled at such proceedings. About this time there was a great deal of noise and clamour about a Letter forfooth against Mr. Pym, with I know not what plaister in it, and written, God wot when, and delivered by no body knows whom, but a Gentleman forfooth in a gray-coat on horseback; and great searching and inquiring for this man in the moon was made, but all to as little purpose as the North west passage or the philosophers stone: And many times hath it been printed and spread abroad, to let the good people see the wickedness forfooth of Malignants, and with fuch chaffe as this, have many of our old fools been taken. Yet when that impudent Libel, stuft with as much malice as either this letter or hell could afford, was vented against that great prop of learning the Lord Archbishop of Canterbury, Land, no notice was in the least wife taken of it, nor did he himself any thing regard it, though it thus threatned his destruction.

Land, look to thy felf, be affured thy life is fought, as thou art the Rushworth's History, Col-fountain of mickedness; Repent of thy monstrous sins before thou be ta-1. ct. pag. 672. ken out of the World, &c. And affure thy felf, neither God nor the world

can endure such a vile Councellor, or Whisperer, to live. Prynn's brevi-

Than this, what more implacable, destructive, and abominable? conate of his life. fidering his nearness to the Kings person, his trust, and beneficial endeavours for the publick good. Yet, had he been better, or, if I may fay here, the best, and the designes against him more devilish; yet would our Non-conformists have hug'd and blest themselves at this opposition, had it been (as after malicious experience proved) to his ruine: and all this because he was an absolute opposer of the Presbyterian innovations, who though but of a very little body, yet had a foul more large and vast for the good of Church and Literature, then a whole Parliament of Disciplinarians.

But let us now think of his Majesties return from Scotland, in whose absence some of the Parliament had raif'd large reports of strange and terrible plots and designs against John an Oaks, and John a Stiles, by

which

25 October 1641.

pag. 15.

which means many people were endeavour'd to be whisper'd into disfatisfaction of the King; and such a jealousie was grown by the noise of this Chimara, that many did, according as they were bid, think that things were not then well carryed: and this was cunningly aimed at the King and his Favourites, by those who had their Coy-ducks in such obedience, that their Commands was not unlike that of Madam Fame to Folus, in our ingenious Chancer.

House of Fame. lib. 3 fol. 320. b.

Wing eke his other claviown That hight Sclaunder in every Towne, with which he wont is to diffame * Hem that me lyst and do * hem shame.

But these Alarums served the Parliaments turn, being a Cloak under which they might deceive the People in their pretences for railing a Guard; the which they did, and it may be to defend them from a Pedicularie disease, of which possibly they saw some symptoms then in the House. Of these Romantick Jealousies, Frights, Alarums and 2. Decemb. unheard of Plots and Defigns, his Majesty tells the Parliament, and of the 1641. evil consequences of such slanders, in his first Speech to them after his return from Scotland. And in his next, earnestly desires them to 14. Decemb. profecute the Irish affairs; and perceiving them considering about presfing of Souldiers, with a check at his Prerogative, He defires that the bounds of his ancient and undoubted Authority, might not then fall into debate; however, that it may pass with a Salve jure, he is willing, rather then fuch disputes should take up time in such an hour of extreamity; for whilest the Grass groweth, the Horse may sterve. Upon this they clamour against his Majesties dealings, professing the Priviledges of Parliament were broken, by these his Exceptions; for which they demand fatisfaction, and earnestly desire his Majesty, not only to declare the names of, but also to deliver up to punishment, those persons, who had given such counsel. Nor was this mode of dealing one of their least Plots, upon all occasions desiring the King to betray his faithful Counsellors; by that means, not only to leave him naked, but to the discretion of the Houses.

But these things carryed no great shew of unhandsomness, (though like the Apples of Sodom, beautiful without, yet stuft with filthiness), in respect of their after Thunder-claps, which, like Bratus, shew'd their malice in their fronts. For the next day after their Petition, 15. Decemb. they welcome him home with a Remonstrance, (as they call it), in 1641. which maliciously they endeavour to rip up all the faults (and none is good but God) of his Majesties Raign, and that, in as civil a way as their zeal could allow them, as you may see in the Paper it self: for in it (through his actions) they tax him with Cruelty, Injustice, Opprasfion, Violence, and what not? They out-braid him for putting forthuntrue, scandalous, false, and impudent Declarations; in it they highly commend the Schismatical Non-conformists, blaming the King for

punishing them; Nor is this all, but the Scotch Invasion of England too is extoll'd and defended, and the King scandalized, as if he endeavoured to root out the true Religion, and bring in Popery; nor are they filent against the Bishops and their Orthodox Divines, (by which it is plain, the Presbyterian ruled the Parliament); nor must the Innocent Ceremonies, and, forfooth, Superstition escape a scouring; And yet, in this very same Hoch ende mogende-Paper, they confess they must acknowledge that his Majesty hath passed more good Bills to the advantage Ex. Coll. p. 519. of the Subjects, then have been in many ages. Yet for all these good turns done them by the King, do they Print (though the King earnestly defired the contrary) and fedulously: spread abroad this Remonstrance, thereby to make him odious, and themselves as Patrons to the people: a fair requital for fuch large benefits; and fufficiently to shew their ingratitude, (and, What more wicked then that, amongst our Justin, lib. 16. vertuous Ancestours?) The Heathen Heraclians were more noble to

Plin Hift. Nat. their Athenian Enemies; and the favage Lions, for their thankfulness to A. Gells, c.15. Menter, Helpius, and Androdus, will be a reproach, upon record, to these Puritanical Members: And Alexander was more ingenuous to his Horse,

than these to their King.

Yet never was there any who defired Peace and the Subjects good more than He, for the obtaining of which, he consented to them in such things, that he parted with many fewels from his Crown [as Queen Elizabeth uled to call fuch Priviledges] granting them Triennial Parliaments, abolishing the Star-Chamber, High-Commission-Court, Writs for Ship-Money, Bishops-Votes in Parliament, Temporal power of the Clergy, flip'd away Tunnage & Poundage, and gave the Parliament leave to fit as long as they pleas'd; and, that they might fee, he privately acted nothing against them, he admitted into his Privy-Council, several Lords, which were great Favourites and Correspondents with the Parliamentary Party; and in many other things, besides these, hath this King valed his Crown, as a Learned Doctor phraseth it. Yet could not all this please fome men, being like the Sea, infatiable. Though a moderate Member of the Parliament asked what they could defire more of the King, feeing he had granted them fo much, he was answered by Mr. Hambden, (as a late Historian tells us), To part with his Power, and trust it to us.

Observar, on Hift. K. Ch. pag.29,30,31.

Sander fon's Hift. K. Ch. P. 505.

And, that some of them had higher thoughts, than the Loyalty of a Subject, or the trust of Parliament, could dispense withal, I could easily be perswaded to; and those especially, who by their former actions in Parliaments, had drawn fome displeasure upon themselves: and knew well enough, that the more Prerogative and Power the King loft, the more they gain'd, which at last would more then pre-Ex. Coll. p. 517. Serve them. But this Faction (as the King tells us) was only of a few ambitious, discontented, and seditious persons, who, under strange pretences, had entered into a Combination to alter the Government both of Church and State. And so that this might be done, they did not care after what manner, nor who perisht, so their own heads were but held up; that, me-thinks, I hear them threat and encourage like Taffo's Tyrant Aladin. Purche'!

Purche'l Reo non si salvi il guisto pera, El'innocente. Sù (ù, fideli met, su via prendete Le flamme, e'lferro; ardete, & uccidete.

Gierufalem liberuta, Cant, 2.

Obtain my wish, let just with wicked dye. Come, come, rouse up, my faithful friends, and shew How bravely you can burn and murther too.

And what courses they steered to arrive at their hoped for Authority, may in part be feen in these following Observations.

One of their first steps was to make the Court and Church odious amongst the Vulgar, under the Title of Popilo and Arminians; a wickedness quite contrary to the Laws of our Land, which make special pro-3 Edw. 1.33. vision against the publishers of such rumours, whereby discord, or oc-2 Rich. 2.c. 33: casion of discord or slander, may arise between the King and his People, 12 Rich 2. or the Nobility or Bishops; yet neither Law nor Gospel can have any any fway with these men, who had used this knack of reviling in feveral former Parliaments, and may be feen in the multitude of their long-winded Speeches, and printed too forfooth, the better to spread the Infection about the Nation; yet you may take all the Reason amongst them, and never grow madd with too much Learning; though the multitude of words are enough to choak the largest Leviathan: nor could much be expected, many of the Members being so ignorant, that I dare boldly say, that they did not know what the five Controverted Points fignified, and I believe would have taken, and voted too Facob van Harmine, and the Remonstrants for Calvinists, though have damn'd' Arminius for a wicked Heathen. Thus the Priests in Spain told the people, (to make them hate the Reformed Religion) that Protestants were not like other men, had heads like Dogs and fuch like Beafts.

They also restored into favour all those who had opposed the Peace of the Nation, as Prynne, Burton, Bastwick, Leighton, Lilburn, and fuch like, who were fliff men to raise their Interests as farr as Pen, Ink, or Brawling could do; and, that their Interest might be the more strengthened in the Countrey, they put into Offices and Imployments of trust, all those whom they either found, or were by them made discontented against the Court and Religion; by which trick, they twisted their Obligations so close together, that they made good use of this afterwards.

And to make their Cause more favourable to the People, and to blast the Reputation of their Enemies, they promoted abundance of bawling Lecturers, most of them of no great Learning or Conscience, but as furious as Orlando, and with throats, O heavenly wide! who could fcold excellently against Bishops and Government, and vomit out a Lesson with as much ease, as a Matron of Billingsgate, both being composed

pag. 293.

id. Sett. 4.

compos'd of the same materials, and to the same purpose, viz. strife, and for their dexterity and quickness they out-did a Mountebank , being alwayes as ready for the Pulpit, as a Knight-Errant for combate, never out of his way, let the Text be what it will; like the Sompners Fryer in Chancer, (but nothing related to the honest Parson in the same Poet) that it is beyond admiration, how they can conjure fuch an old Podrida of Sermon-Notes from such good Texts, and that of so little coherence, that their extraction feems as miraculous, as the generation of the Cadmian armed Souldiers from Serpents teeth.

To raise up Rebellion and Sedition, there cannot be a better Trumpet in the World, then the mouths of fuch Hirelings, as hath been proved by long experience. Was Tyler, and Jack Stram's Rebellion Stow's Chron. could not want incouraging Sermons, as long as Fohn Ball lasted, who cheer'd up that Levelling Army at Black-heath, with a long Preachment,

beginning with this Proverb;

When Adam dolve, and Eve Span, Who was then a Gentleman?

Hin Lewis 13. And 'tis observed by Mr. Howell, that the Preaching Fryers and

Monks, were the chief Incendiaries of the Catalonians to their late Re-Prud. de San- volt. And we have it from Authentilk Authority, how that Hernando doval. Hist. del de Avalos, and Juan de Padilla, in the Spanish Civil Wars against the tib. 5. Sett. 20. Emperour Charles V. in the first place imploy'd some Fryers to rail against the Government in their Pulpit, and so to incite the people to Warr, which, according to expectation, took fire in Toledo; these men being the first thunderers of Seditions into the Castillians: and to Lib.8. Sect. 20. this purpose, the famous Spanish Historian Prudencio de Sandoval, tells us a memorable passage of the Conde de Salvatierra, who sent a Priest to Vittoria, the Metropolis of Alava, [a little Province in old Castile]. only as it were to have some discourse with the Junta; but upon suspition, was presently put in Prison by Diego Martinez, and search'd, where they found Letters to the Fryers and some other people, desiring them to perswade the people to Rebellion. The Scotch Stories are plentiful of Pulpit-Treasons; nor must our English Tub-thumpers be exempted, a fort of people more antick in their Devotions than Don Buscos Fencing-Master, and can so wrincle their faces with a religious (asthey think it) wry-Look, that you may read there, all the Persian or Arabick Alphabet, and have a more lively view of the Agyptian Hieroglyphicks, then either Kircherus or Pierius will afford you. Yet, for all this outward zeal, experience hath told us, that the chief of them, were but Time-serving Pratlers, acting more for their own Interest than the Publick good; and, according to the prosperity of their favourites, so was their passion transported, and apt to be cooled again Prud. de Saz- from the least diffatisfaction of a Grandee: that I look upon many of them, to be not only as simple; but as inconsistent as that Biscayner Priest, in Charles the V. time; who, when the Commonalty rebell'd against

dwal. lib.6, fedt. 10.

the Emperour, took so much their part, that he used to pray publickly for it, and Juan de Padilla, and his Wise Maria Pacheco [the chief promoters of that warre] by the name of King and Queen, affirming all other Kings to be but Tyrants: yet this zeal kept not long heat, for afterwards Padilla and his Soldiers marching by where the Priest lived, and some of them being quartered in his house, drank him up a little barrel of wine, took away a wench which he kept, and did other soldier-like extravagancies, which turn'd his stomach so much against them and their cause, that the next Sunday, he thus bespake his Parishioners. You know my brethren, how that Juan de Padilla marching by this place, his soldiers left me not one Hen, they eat up my Bacon; and dranke me up a whole barrel of Wine, and have taken away my Catharine with them, Therefore for the suture, I charge you not to pray Catchina in to God for him, but for King Charles, and his Queen Juana, which Spanish.

are our true Kings. As for the Antiquity of Lecturers, if looked into, it will be found to be but upstart, to witt, in the latter end of Queen. Elizabeths time, and this fashion too stoln from Geneva, and here introduced by those who had no Authority, unless you allow Trevers and his companions to have the fway of the English Church. And what law they have for their vindicarion I know not, unlesse they plead an Order of the Com- 12 Feb. 1640. mons, whereby any Minister was permitted to use weekly Lectures in his own Church; But whether any fuch Authority was intrusted with the Commons, or, if it were, whether this permitted them to thump in other peoples Pulpits, lyeth out of my study; though a novice in Law is able to fatisfie any man in this: Yet were many of these Letta- Ex coll.p. 526, rers, though never in orders recommended, cherish'd, and held up in 527. their bold and feditious railing against the Church, Book of common Prayer, and the King and his Government, and licence publickly given to their Pamphlets; whereby many of the people were drawn to take part against their King; For they having the sway or'e the Conscience which is the rudder that steers the astions, words, and thoughts of the rational Creature, they transport and snatch it away whither they will; making the beast with many heads, conceive according to the colour of those rods they use to cast before them, as Mr. Howell very ingeniously H.R. Lewis 13. faith. And for this cause it is, that the state of Venice, have a special pag. 118. care of the Pulpit and Press, that the Priests dare not temper in their Sermons with the deligns and transactions of State, which the same Survay of Ve-Gentleman alloweth to be one reason why that Republick hath lasted nice pag. 7. so long in such a flourishing condition: and to the benefit of this, the wife and peaceful King Fames did agree in the Hampton Court Conference: yet for all this fo refolved were the Commons to carry on their Pag. 58. defigns, that in 1641. they by a strong hand put several Lecturers into other mens pulpits, and put the true Ministers of those Churches into aboundance of trouble, because they did not at first consent to fuch innovations and intruders, as many parishes in London are able to testifie; and into what good humours that great City was preach'd,

by these thunderers, experience hath sadly told us. Nor in plain English, is there any such need of these Lecturers, as is pretended to by our Non-conformilts; for, confider our Sunday-fermons with those upon our Festivals, with the appointed and accidental Fasts, and Thanksgiving ones, and I am confident, there will be as many in a year as are

either well made use of, or well preached.

Another mode they had, to drive on their designes of altering the government of England confirm'd by fo many wholfome Laws, was to get the Lords and Commons jumbled together into one house; for which purpose they put several agitators to draw up a Petition against a malignant faction, and that the Peers who were agreeable to them would remove, and fit, and vote with the Commons, professing unless fome speedy remedy were taken for their satisfaction, they would lay hold on the next remedy that was at hand, and not to leave any means for their relief; and that those who agreed not to them, might be publickly declared and removed. And this worshipful petition was accordingly framed, and by the Commons presented to the Lords. This extravagant paper, was prefented with the like words of a Commoner the same day, that those Lords who would concurr with the Commons about the Militia would make themselves known, that the differting Peers might be made known to the Commons; These threats I say, as a Royall pen informes us, did so astonish many of the Lords, that somany of them with indignation departed that the vote against the Kings Militia passed, though it had severall times been denied before. And by such like unhandsome jugling tricks as this, were the rest of their designs pro-And that they really had an intent to have but one House, by making the Lords fit with them, a Dr. well-skilld in these times, assures us out of Sr. Edward Deering's Speeches; and besides this, that the King himself should be but as one of the Lords, and then their work was done.

Besides these, the Presbyrerian faction had other waies to make themfelves Lords and Maisters; especially one, without which the rest though obtain'd would not relish well with them. And this it was, they having of theard from King Fames, and he learnt it by good experience, No Bishop, no King, cast about how to ruine the first, and then the latter they thought (as it fell out accordingly afterwards) would

fall to their obedience with the more ease.

To bring this great thing about, all their art was imployed. But the chief of all, was their old true friend and fouldier Calumny; by this to make the orthodox episcopal party odious to the people, a way which Polit. lib. 2. cap. Contzenus the Jesuite looks upon as so excellent, that it is very fitting it should be endeavour'd. And in this trade of vilifying, our Nonconformists were so expert and sedulous, that in a short while they had innumerable lying pamphlets and reports spread about the Nation, that in the first year or two of this Long Parliament, the hearers and believers, with the relatours of these slaunders, were so many, and all performed with that care and celerity, that Dame Report in England outvapour'd Queen Fame in Chaucer, who

Ex COH. P. 547. 548.

18. Scat. 8.

Observat. on the Hift. K.

Ch. p. 61.

Pad also sele up standing eares And tonges, as on beest ben heares, And on her sete woren sawe I partriche wynges redily.

House of Fame Fol. B. 319.

Yet are these fictions against our reverend Church-government quite contrary to the found and true Law of our land, which will thus tell us. 8 Eliz. cap. 1. For as much as divers questions by overmuch boldnesse of speech and talk amongst many of the common fort of people, being unlearned, have lately grown upon the making and consecrating of Archbishops and Bishops within this Realm, whether the same were and be orderly done according to the Law or not, which is much tending to the saunder of all the state of the Clergy, being one of the greatest states of this Realm, &c. Yet let the Laws say what they will, these men will oppose, and that in ottober 22. Ritaing waies, rather then not get their end, above 2000. of this facti-1640. on making a tumult in London, crying out, they would have no Bishop nor no high Commission, a bad omen to the peace of the Kingdom, but a great incouragement to the Long Parliament, who first fat within a formight after this hurry: And had presently a sympathizing Petition December 11. brought them by Alderman Pennington, loaden with the fcrawling 1640. hands of 15000 Londoners, and this forfooth against Archbishops, Bishops, and our Church-ceremonies, though I believe, if none had been subscribers but those who understood what they set their hands to, that neither the Alderman, nor 15000 of the rest, had listed their faith and themselves in that paper, which the Lord Digby call'd very well contemptible, irrational, and presumptions. Yet did the Presbyterian faction in Parliament joy themselves thus to have brought that great City to the subjection and reverence of their new found Disciplinarian slavery; and perceiving themselves thus back'd by such riches and so many men, went boldly on to pull down our Reverend Church, and fet up their golden calves in its flead. And all this pains, hurly-burly, suction in cal. alarums, and warre, must only be, like Caligula's Army, to fight for cap. 46. empty cochle-shels, in respect of the truth, glory, and sincerity, swaying in the English Church.

The first imployment of note against the Church, that the Commons put themselves upon, was against the Convocation, contemporary with the short Parliament, which they condemned as seditious, dangerous against King, Law, & Subject, though the King acknowledged no such thing, and December. 16. one of their main reasons against this Convocation, was because the clergy therein assembled] perceiving how the Scots did covenant and swear against our Church-government, and that our English Non-conformists were grown strong, and not only corresponded with the Scots, but tended the same way, which would ruine our Church at last, as experience proved did frame an Oath for the maintaining of our Church-Government, against all Popery, and its Superstition.

M 2

And

May 3. & 4.

1641.

And this was called the Oath, &c. though the words following this &c. to wit, as it stands now established, makes not the Oath so contemptible, as our Presbytery clamoured. Against this Oath the Cornmons ranted, affirming the Clergy, though affembled by the King's command, had no power to make an Oath: the which whether they had or no, I shall not now dispute. Only I shall have leave to think, that every one thinks the best of themselves: And so, I suppose, did the Commons, when they framed the Protestation, and ordered all in their own House, to take it; and did also recommend it to be taken all England over, though the King did never consent to it, nor as then had the Lords; and whether the Commons by themselves, have power to impose an Oath, I shall not determine, though report speaks the Negative. And as for the Protestation it felf, 'tis composed of such uncertain jugling materials, (confidering the Presbyterian Notion which imposed it) that a true understanding Conscience would never embrace it; for these following rational Doubts, waving the dispute of the Imposers authority.

I promise, vow, and protest to maintain — with my life — the true, reformed, Protestant Religion, expressed in the Doctrine of the Church of England, against all Popery, and Popish Innovations within

this Realm.

Dub. 1. What the Presbyterian Imposers and Framers here mean, by the Dostrine of the Church of England? If the Thirty nine Articles, why do they not subscribe them? if any thing else, why do they not mention it, that men might know what they swear?

Dub. 2. What they mean by Popery? If their Articles; in what fense they meant the Points held against the Calvinists, by some learned

men of our Church and Holland.

Dub. 4. What are the power, priviledges of Parliament, and Rights and Liberty of Subject? As for the Parliamentary priviledges, they themselves never yet undertook to declare what they are: And for men to swear to desend they know not what, is not unlike that Messenger, who swore to observe his Masters Instructions in his sealed Commission, which when he had opened, he found no command but to hang him-

lelf.

Dub. 5. Whether it is lawful to swear never to relinquish this Protestation, though the King and State should afterwards have some reasons to revoke, or alter all, or any clause, in the said Protestation: as none can question their Authority in such things.

And

And then eight dayes after, was a piece of paper, as if dropping May 12. from its Posteriors, joyned to the rump of this Protestation; wherein was declared, that nothing in this Oath was to be extended to the maintaining of any form of wership, discipline or government, nor of any rites or ceremonies of the said Church of England. By which, the Haunt-ghost of Presbyterie, is easily perceived to be there domineering; and 'tis the humour of these men, to love that in themselves, what they hated in others: Witness their accusing the Bishops of Treason, for put-1641. ting in their protestation against the others proceedings, seeing they Decemb. 27. were kept out by violence and tumults: And yet when it was, after, the Commons case, the Army expelling them, they also put in their Pro-1648. testation to the same purpose: Thus are men oft paid in their own coin.

But to return to the Convocation, which, I suppose, had as much lawful Power, as a Presbyterian Assembly; and, I am consident, have used it with more discretion. In what little esteem, the Kirkers of Scotland had the civil Authority, their own Histories will tell you: and in the Scotch troubles, [before our late Wars], it appears by their own True Repre-Commissioners, as if it were the Kirk's right, to determine all Ecclessical affairs by their Assemblies. And it is the opinion of our English Pag. 10.13:14.

Non-conformists, declared in their Book of Discipline, [in Queen Eli-Bancross's danizabeth's dayes,] That their Presbyterian Synods are to handle and gerous Positions, p. 111.

accordingly were all their actions steered.

The House of Commons having thus voted against the Convocation, made it a Coy-duck to draw in the rest of their designs. And in the first place, they fall heavy upon the Arch-bishop of Canterbury, as a promoter of the former Canons, and so accuse him of high-Treason ; Decemb. 18; though as then they had laid no Articles against him, but promised to 1640. do it, to the Lords, upon which he was secured; and the third day after, was fined five hundred pounds, which he was forced to borrow, Decemb. 21. and to fell plate to repay it : such a liberal Benefactor was he to the advancement of Learning, that he left himself nothing; and if the severe stroke of injustice, had not untimely sequestrated and cut him off, Saint Paul's Cathedral had filenced the fame of the ancient wonders: our English Clergy had been the glory of the World; the Bodleian in Oxford, had daily more and more out-stript the Vatican; and his publick Structures had ore'topt the Escarial: and all this by his own munificence; in which, he so far excelled his neighbours, that he was not unlike the good Emperor, Titus Vespasian, whose liberal soul made Sueton. S. him think that he had loft that day, in which, he had not given something.

The next day that they accused the Arch-bishop, they also accused Bishop Wren of the same crime. And a little after, voted highly against Decemb. 19. the Learned and Reverend [as the French Churches beyond sea, can fan. 23.162 testifie] Dr. Confins; and the next day, receive Petitions against Dr. March 4. Duck, and Sir John Lamb. And a week after, received a Remon-fan. 24.

ftrance;

Jan. 31.

strance, pretended to be loaden with seven hundred Ministers hands against Bishops; the which if true, yet that number bears no proportion with above nine thousand, which were the number of our English Clergy: and however it was, Mr. Selden himself did declare, that very day, that the House of Comons had nothing to do with Church-affairs in that nature : And reason tels us, that it is not only hard but un. just, that men should be accused for acting according to the known

Laws of the Land, they not being as then repealed.

But what care the Commons for this? feeing they are refolved, come what will of it, to have Sir fack Presbyter to bear the sway; and therefore they fall heavy upon Episcopal government, and after a whole March 7,9, 10. day's debate, the Majority against both Law and Reason, did agree to May 19,24,27. take away Lordly Prelacy, their medling with temporal affairs, their June, 3.4,7,12. jurisdictions and Courts, and a great part of their Means and Estates : and afterwards inlarged upon these things. And that the Country might not be ignorant also of their enmity to Church-government, they therefore appoint Commissioners to go into all places of the Kingdom. and there remove all Altars, Images, and Rayls about the Communiontable, and fell them, and punish those who shall endeavour to set them up again. Nor was this all, but they also question Sir Fehn Lamb, and Sir Nathaniel Brent, for getting Organs repair'd, and fetting up some new Organs in Churches. Though I do not know against what

> And having gon thus far away they in a fury hurry Arch bishop Land to the Tower, whither he was followed and rain'd at by the (then) fignificant rabble of the Anti-church-government Puppies. And some few dayes after, they appointed a (for sooth) Committee for Religior, of ten Earls, ten Bishops, and ten Barons; by which means, the Lay-votes were not only double to the Clergy, but, in fine, none of the latter left; they knowing now their own intentions and power fo far, that they were more then confident, to have the Clergy-men in short time to be but as Ciphers.

Law these two Gentlemen had offended; though I know against whar,

To obtain which, they endeavoured all ways that malice or industry could propose to them: And as a means to encourage others to oppose Bishops and Church-government, they not only released the scribling fire-brands of the Nation, as Burton, Prynn, Leighton, Lilburn, &c. but also as a reward for their good service, voted them many thousand pounds a piece; And the next week fined the Members of the Convocation house, two hundred thousand pounds. And afterwards voted that not only the Bishops, but all other Clergy-men, that did either send their Proxies, or execute the faid Canons, were guilty.

But if the Lords have a Religious Committee, the Commons must have one too, or else they think themselves out-vapoured. And so they jumble up a Company of Ministers together, giving them authority to confult the Canons and Liturgy; and also to draw up a plat-form or model for Reformation, to be fetled in the Kingdom: and by what rule

Febr. II.

Febr. 21. March 4.

March I

the latter did afterwards.

March. 21.

April 20, 21.

April. 27.

August 4.

May 5.

rule these men were to work, is no difficult business to collect, from the Commons Votes some sew dayes after, that it was necessary to have 17. May, an Uniformity of Religion with Scotland: as also from their kindness to the Armed Covenanters, not long before, by Voting for them 30,0000 pounds, with the goodly title of Brethren. And all this, because they 2. Bebruary, march'd into England, with a numerous Army, protesting, swearing, and fighting against Episcopal Government; for, that was the thing now also aimed at in England, so that Mr. Pym, speaks the hearts of others as well as his own, when he reproved one of the Lords, saying, That it was not enough to be against the Persons of the Bishops, if he Ex. Coll. p.521. were not against the Function.

And according to this Maxim, the Commons by their former Votes, having made the way more facile, boldly Vote the Govern-11. June. ment of the Church of England by Archbishops, Bishops, Chancellors, Deans, Archdeacons, &c. to be prejudicial to both Church and State; and the next day Voted also, that from that time there should be no 12. June. such things as Archbishops, Bishops, &c. in England. Nor was this all, but presently after, they also expunged all Deans and Chapters, Pre-15. June. bendaries, &c. So that, in four dayes time, the hasty Commons overthrow, as much as in them lay, the Reverend Church of England; which had continued many hundreds of years a flourishing glory to the

Nation.

The Commons, for their parts, having thus pull'd down the pale of our Church, fastned and strengthened by so many Authentick and Fundamental Laws, as old again as the House of Commons, will not leave Religion without some Government. No, good souls! they were more kind-hearted. And therefore in the first place, they Vote, that all the Lands and Means belonging to Deans and Chapters, Chancellors, or 15. June. Commissaries, Archdeacons, Deans, Prebendaries, Chapter, Canon, &c. shall be taken away and disposed of to the advancement of Learning and Piety. That is, (if their after-actions may be taken for Expositors) to maintain Rebellion, Heresie, Sacriledge, and ruine Universities; for these mens promises, like Hebrew, must still be read backwards: and after this rule, did they send a request to the King by Secretary Vain, That 16. Decemb. he would give them leave to look into his Revenues and Expences, 1640. and they would make him the richest King in Christendom.

But the Parliament will not spend their time only in selling Lands, but something must be considered of a Church-Government too; and, therefore they Vote, that all Ecclesiastical Furisdiction six to be 12. June. 1641. exercised in England, shall be committed to such a number of persons, and in such a manner, as their Worships shall think six. Nor were they long without making the Nation happy with the discovery of their Intellectuals, which was, That six of the Clergy, and six of 11. June. the Laity, should be appointed in every County for the setting of Church-Government. But, this was a little shaken by an after conclusion, viz. That nine of the Laity, and three of the Clergy, in every Diocess, should 9. June. have power to exercise all Ecclesiastical Jurisdiction, as shall be ordered

10. July.

15. Fuly.

by Parliament; and to have their Monethly meetings for that purpofe. And the next day, to make this hotch-potch Model more complear, they Vote, That there shall be several select Committees of the Clergy, appointed for the Ordination of Clergy-men into the Ministry. But, yet this Presbyterian Brat would not come to perfection: And, therefore to give more encouragement to the Covenanting-admirers, they conclude, That all Archiepiscopal and Episcopal Jurisdiction, shall be exercised in this Kingdom by the Commissioners, as there was by Bishops. And the same day read the Bill for the using of Lettures, taking away Cross in Baptism, Surplis, bowing at the Name of Fesus, Standing up at the Gospel, Gloria Patri, Pictures in Churches, &c. and conclude the day with the appointing of a Committee for the Propagation of the Gofpel. And the next day they give further power to their nine Commissioners, to wit, That after the first of August, any five of them shall be a Quorum, and have full power to try all Ecclesiastical Causes, and to appoint Deputies under them in several places. And after this, they further agreed, That, if any of the nine Commissioners should dye, that five, or more of them, are to choose another presently, and so if any of them refign; and, that if any came to take Orders, that these Commissioners shall appoint five Clergy men to grant Ordinations. And, for the more speedy putting of this medly in practise, the Knights and Burgesses of every Shire are commanded, to bring in the Names of the nine Commissioners for their several Counties to be appointed,

and that no Clergy-man be of the Commission.

Thus farr had the Commons thrown (I cannot fay built) up this their confuled Babylon: when on a fodain, an unexpected Remora was joyned to their further proceedings, by some fallings out betwixt the Lords and them about the Protestation. For the Commons, having ordered, that it should be taken all over the Kingdom, were in this opposed by the Peers, who threw it out of their House; which so incensed the Commons, that they prefently Vote, That what person soever shall not . take the Protestation, is unfit to bear Office in Church or Common-wealth And thinking that the Bishops were the reason of the Lords dissent, appoint a Committee for impeaching them about the late Canons, who accordingly Voted thirteen Pishops to be Delinquents, whom the Lords also suspended their house, till a further hearing. And so violently were these good men persecuted by the Presbyters, that they never left plotting, till they had got them Voted Traytors, and fent to the Tower. Nor could they have any outward content any where, confidering the reproaches, threats, and curfes daily thrown against them by the wicked, the danger of their lives by Tumulis, and their Lands Voted from them long before by their, and Religions Enemies, the Non-conforming Commons: though they agreed to allow them a liberal allowance during life; and how unhandsomly the Parliament in this neglected this promise, the Reverend Bishop Hall will satisfie

The Commons now having, as they thought, bridled the Bishops and their

16. July.

17. Julye

31. July.

30. July.

3, 4. August. 17. Aug.

30. Decemb.

9. July. 10. July.

Remains.

their Party, are resolved to root out the Common-Prayer Book too: to 1. Septemb. which purpose, some of them desire, that it might be altered, and some thing added to it; the which, after some speeches, being put to the Vote, it appear'd, that there were then but 55. Disciplinarians in the House, no more voring for Alterations, so, that the Book came off with credit; the Orthodox Party knowing well enough, that, if that House once fell to alter it, (it rather belonging to able and lawful Divines), they would equal the Tinker, who made two holes for mending one. The Anti-Episcopalians being thus baffled, fall to it again, getting it to be moved again in the House the next week, where they came off 6. Septemb. with the like success. And the next day, (being a Thanks-giving day for the Peace between the two Nations), to shew their malice to Church-Government, and countenance the Schismaticks; the Commons would not go to St. Margarets Westminster, as was by them appointed, 7. Septemb. because the Bishop of Lincoln, had caus'd a set Form of Prayer for that occasion to be printed and used in the Church; the news of which, fo ftarted their Worships, that they turn'd tail, and went to the preachment at Lincolns Inne.

But, if the Commons were troubled at this, they were after our of their wits, and all stark-madd against the Lords: Because they had 9. Septemb. pur forth an Order, and sent it all over the Nation, strictly injoyning the reading of the Common-Prayer; against which, and many other Church-affairs, the Commons the same day put forth a Declaration, ordering it to be printed and fent over the Kingdom; and with them they also got the nine diffenting Lords, to protest against the Order made by the House of Peers. This cross-graind action of the Commons so incensed the Lords, that they left off sitting for a while, causing the Hangings of their House to be taken down: Nor did this any way vex the Commons, who neither cared for them nor their fitting, nor any else, that would not dance after them and Geneva: For they are resolved for Jack Presbyter, and therefore being informed, that the 28. Septemb. Lords Order for the Common-Prayer had been read in Churches, and not their Declaration; they drew up an Order and fent it to be printed, enjoyning, that their aforesaid Declaration should be read in all Chur-

And so severe were they in this point, that they put Dr. Haywood of St. Giles, to some trouble, for not permitting their Order to be read, though he had not only his own Conscience, and the Lords Order, but the Law of the Land to testifie his justness: And, what more ridiculous, then to aftonish the people into discontents and sidings, by reading to them, at the same time, two contrary Orders; and that of the Commons being quite against the Laws of the Land.

Thus did the Commons batter down Religion, as Captain Jones in the Poet, did the Jesuites; more, by strong hand then reason: yet had they left one thing undone, which was the extirpation of Episcopacy root and branch; to bring which villany about, they Voted them to have no place in the House of Lords, nor to meddle with any secular affairs, 23.000.

26. Oflob.

But here, before they went any further, they were somewhat troubled at the King, because he (being then in Scotland), had fent Mr. Warwick Orders to draw up five Congé d'Eslire's, for five new Bishops, there being then fo many Sees vacant; but in this strait, Mr. Strond thinks it fitting to Petition the King, to stop these five, till they had dispacht the charge against the other Bishops. Yet, what need they care, whether the King make Bishops or no? since they are resolved never to acknowledge them to be fo; for, they can with the same ease cut off all, as one: Therefore, seeing the King for Bishops, they bend themselves more resolutely against them, and so prepare their charge against those formerly accused; and, for the Champions to mannage this Combate, Pymme and St.-Johns by the commendations of one another, are chosen. The death of the first is noys'd by report, and

The Parliament was fomething stopt in their proceedings against Bishops, by the Irish Rebellion; yet, having taken some breath, they fent a message to the Lords, desiring, that the 13. Bishops, might

speedily come to answer. And not long after, as an incouragement

the honesty of the latter is not unknown to any.

6. Decemb.

27. Ostob.

20. Decemb.

to the factious, they released Simmonds a Printer, who had been in custody for printing a Book against the Common-Prayer; yet the very same day was Walker the Iremonger imprisoned, only for Printing a Book concerning Mr. Prynne, though the first deserved as much hanging as the latter Imprisonment; and from these men, the Bishops might well expect good justice. But still they fit and Vote in the House of Lords; which vext the Sectaries to the guts, because they could not tell how to get them out handsomly, for they had no great confidence in their Articles of Canons and Constitutions, and whilest they Voted there, the Orthodox Party would still exceed. At last, fome ill spirit or other, put it into the noddles, of Isaac Penningson, Captain Ven, and fuch combustible humours, to raise such tumults against the Reverend Fathers, the fear whereof should either keep them from the House, or bring some ruine sacrilegiously to be acted upon them. And accordingly up cometh the Rabble of London to the Parliament House, crying out No Bishops, no Bishops! And at last got the Bishop of Lincoln (then going to the House with the Earl of Dover), into the midst of them, where they had like to have squeez'd him to death. And having thus begun, many hundreds of them come again the fame day, with Swords and Staves, causing great uproars both in Westminster and London, not only to the affrightment of the Bithops, but the King and Queen; and the next day also affaulted Westminster Abby. These Tumults obtain'd the end of their Contrivers, keeping the Bithops from the House, pelting of them with stones as they endeavoured to go. By which, they drew up a Petition to the King, how that the Tumults kept them out, and therefore protested against all things,

that should be done in the House of Peers in time of their thus violent feclusion. Which did trouble the Parliament so much, that one

Mr. Weston of the Commons House, thought he had spoke bravely,

27. Decemb.

30. Decemb.

when he moved that the Bishops might be sent to Bedlam: But Glynard and others were cleerly for High Treason, which accordingly was done, and ten of them sent to the Tower and two to the Black Rod. And thus their businesse being don, the great tumults ceased, the Presibyterians sang Victoria, whilst the reverend Church of England lay in the dust, miserably trod upon by a Schismatical zeal; yet had they they nothing to accuse the Bishops of, and so were forced to release them all but two: against one of which they could say nothing (for if they could they would) and whether the cry of the others bloud be

yet stopt I know not.

How were the Country cheated with Iwarms of Petitions against this Ecclesiastical Order, yet in this, none more ridiculous then the 31 fan: Londoners. One troup of Tradesmen petition against Bishops, and 164t their reason was because their being, was the decay of trading; and in the clause of all gave a notable lash at the House of Lords. Nor is this all, but the very Porters [15000 faid to be in number] Petition too; and affirm that they cannot indure the weight of Episcopacy any 2 Feb. longer, and therefore must have redrefs. Nay the very women, by the pushing on of their hot-headed affociates, thought themselves so much concerned in these Church-affairs, that they must petition too. 1.4. Feb. And these as fit persons to apprehend Chuch-government, as the simple Cockney country-businesse, who thought a bush hung about with black moles skins, to be a black pudding tree; yet these fort of Fanaticks are apt to have abominable discretions: for thus the Scots some years before in their Petition against the Common Prayer Book, begun Large Declar. it thus, We, Men, Women, and Children, and Servants, having confide- Anno. 1637. p. red &c. Most miraculous Children! Born like Adam at the top of un-41. derstanding. O the happiness to spring from the loins of a Covenanter, who, as it was faid of the Lady Margaret, can bring forth men in- Bacons Hift, flead of children! Certainly these children were akin to that boy of Hen.7.p.128. Cracovia in Poland, which had not only teeth, but spake the first day coor Lycosto. de of its birth, but when he received Christianity, lost that faculty. And Prodigits &c. probably had these covenanting Children, women, and such like, known chron, Gualther more of Christianity then these did, they had never acted so violently Tom. 4. p.279. against Church-government. Or, it may be they were somewhat related to that other child born in the same City, which spoke distinctly at half a year old, yet nothing but mischief was by it uttered, distruction to all Poland, and that by the invading Tartars. Nor could fuch a Government handfomly defire any longer footing, when ruftick women, fervants, and little children, were able to evince its rationality. Nor must fuch learned Petitions as these be discountenanced, but the Commons shall know of it, who severely chid the Lord Major and Sheriffs of London, because they gave some check to a rumultuating paper, carrying 24 Decemb. on the Commons Presbyterian delign.

These actions might well move the late martyr'd King, thus to expo-

stulate with his and their enemies.

Enwy Bar. сар. 9.

How oft was the business of Bishops enjoying their ancient places, and undoubted priviledges of the House of Peers, carryed for them by farre the Major part of Lords; Yet after five repulfes, contrary to all order and custome, it was by tumultuary instigations obtruded again, and by a few carryed, when most of the Peers were forced to abjent themselves.

In like manner was the Bill against Root and Branch. brought in by Tumultuary clamours, and Schismatical terrors, which could never pals, till both Houses were sufficiently thinned.

and over-awed.

For though the Commons, as above faid, had a great while agoe, voted the Bishops to have no Votes in the Lords House, yet the Peers would never consent to it till they were not only threatned by Petitions, but unheard-of Tumults. And when the Lords by these unlawful and extravagant courses had been forced to agree with the commons against the Bishops, good God! How did the Sectaries triumph! What bonefires? What bells ringing? What yelling and roaring in the streets? That the noise made by the neighbours, when Don Russel took Madam Chaunteclere away towards the Wood, was but a filence in respect of this Thundering Triumph; So strongly did malice, carried on by industry, work amongst the giddy multitude, as if Presbytery had given philters about the Nation; or the people madded themselves with too much Hemlocks, and acknowledged no curing Hellebore, but the extirpation of Bishops, and the violation of Laws.

Yet if it had been only the fortish multitude who had thrown durt in the face of Episcopacy, their ignorance had been some pardon for their malice; But when men that pretend to great learning do join with the rabble in their revilings, I may have some cause to think that their unbounded malice led them to act either contrary to their prin-

ciples or learning.

Yet might these also be born withall, there being repentance (with the Proverb) on this fide Heaven. But when people after twenty years meditation of our former miseries are nothing moved, but as stubborn as ever, Pharoahs obstinacy must be confest to yeild to theirs.

This resolvednesse, or it may be, the scorn to be baffled (like Mr. Knewstub's friends in Suffolk) possessing some people, makes me the less wonder at those who yet defie Episcopacy; So that I am nothing astonished when I see Prynns Titus unbish, reprinted with a worshipful preface, knowing the hot-headed zeal of the Author. Nor am I troubled when I see Mr. Baxter (one that would be thought sober) not long fince flirting against Episcopacy, telling them, That the best of the Clergie, and the best of the people would disown them; so that the Sed. 76.p.113, most ignorant, drunken, prophane, unruly, with some civil persons, would be at first their Church or Diocesse, For the cause of the peoples love to

6 Feb. 1631

Chaucer fol. 104.

Conf. Hamp. Court . pag. 104.

Baxters Gretian Religion Difcov.

Episcopacy, is because it was a shadow (if not a shelter) to the prophane. Paffing over his comparison of a Prelatical Church to an Ale-House or Tavern (to fay no worse) where some honest men may be. These things I fay from Baxter are no offence to me; for had he faid much more. he had not faid more, then might be expected from one of his Principles, not fitting to be allowed in a fettled Kingdome. For he confeffeth himself (though with some repentance, for just then his hope's Holy Comwere dasht by the deposing of his friend Richard) that he was one of mon wealth. them that blew the coals of our unhappy distractions. Nor need we pag. 485. doubt it, seeing he not only acknowledgeth the Parliament to be the highest Power, whereby he was so farre obliged to join with them against the Kings party, that if he had been for the King he had incurr'd the danger of the Condemnation threatned by God against resisters 1d. p. 477 Sect. of the higher power. And if his opinion had only then been fo, his fault 15. might have received a mitigation, as well asothers who have ferioufly repented of their former actions. But he is yet so farre against the King, as to professe publickly, if it were to do again, he would do it. 1d.p. 486. Sea. For, if I should do otherwise, I should be guilty of Treason, or disloyalty 2. against the Soveraign power of the Land, and of perfidiousnesse to the Common-wealth: And again, I had been a Traitor, and guilty of re- 1d. p. 488. fifting the highest powers. I give you his own very words. And his opinion of the Kings Army is farre from that charity, which his profelytes would needs cloathe him with, calling them Impious and Popish Armies, and whether this following rule of his, alludes to them or no 1d. p. 478. let others judge: That all those that by wickednesse, have forfeited their Sect. 17. Liberties, may neither choose nor be chosen [to sit in Parliaments]. In- Id. Preface dependants and Anabaptists he can not mean; because he joins them pag. 14. Sed. 3, with Godly men, nor would he; the Presbyterians being of his own par- Id Pret. p. 24. ty: and what the words [have forfeited their Liberties] fignific, is not

But no more of this grating discourse. Let who will rail against the Gangrana. Reverend Bishops, yet Mr. Edwards, a stiff Presbyterian, (and one, Part. 1.p. 162. as his acquaintance affures us, that was often transported beyond due 164. bounds with the keennesse and eagernesse of his Spirit) doth highly com-Fullers Appeal mend both them and their Chaplains, as zealous and couragious against pare. 3.9. 58.

errors and false doctrines.

Having thus infused into the Rabble a spirit of opposition both to Church and Court: The next thing was, to try how forward they would be in action: For which purpose nothing could be thought more convenient for their designs then the agitation of Tumults, and such like unlawful uproars. Which are commonly one of the first steps to the ruine of a Nation, and therefore held most wicked and odious by all Countries and Ages; So that for fuch feditious persons the Laws have every where provided fevere punishments. The ancient Romans did not Alex. ab Alex. only use to punish the Ringleaders with death, but sometimes also e-lib. 2. cap. 13. very tenth man of the too oft abused multitude. Nor hath the English Mat. Paris. been lesse severe against the tumultuating disturbers of the peace, not pag. 315. N 2 . HARRY

only hanging the Chief-tains, but cutting off the feet or hands of the inferior rabble; nor hath this been looked upon as fatisfactory, but all the Magistrates of London, have been deposed, and others pit in. Nay,

Id facinus pulcherrimum effe arbitramur. Tul. Orat. 18. Sect. 94.

so odious have these people been to society, that the Roman Orator 'ooks upon the nurthering of seditious person , to be (if wicked) yer glerious and truly noble.

Seditiosus eft Is, qui malus atq; inutilis est civis. Id. de Invent. lib. 1. Scat. 59.

And I shall so far agree with the same Orator, that though it be no good Definition as in his Latin, yet may we pick a found truth of it in English, That a seditious person is both an evil and unuleful Member in the Commonwealth.

Seditiofiffimus qui fque ignavus. Tacit. Hift. 4. cap. 34.

Yet, were this vice more wicked then it is, it would never want admirers, as long as Idleness is permitted: the former being inseparable from the latter, if we will believe the Histo-And whether did leafurely foment our discon-

tents, or no, I know not; though I believe by this, our turbulent spirits obtained many Proselytes; who, if they had had any thing else to do, would never have spent so much time in an obstinate schilm; running dayly into more enormities, under fome pretence or other, but never thinking of a return.

Sam. Daniel, Letter to UEtavia. Sca. 27.

And they that are unwilling to amend, Will take offence, because they will offend.

Which was the true temperature of our Non-conformifts; not that they had any real cause of such disgusts, but what they brought forth them-· Nullo verò facto verbe, nulla conci-

one, nulla lege concitatam nocturnam Seditionem quis audivit ? Tull, Orat. 32. Sect. 20. b ut mare quod sua natura tranquillum sit, ventor um vi agitari, aique turbari ; sic & populum— sua sponte esse placatum, hominum seditiosorum vocibus, ut violentissimis tempestatibus

concitari. Tull. Orat. 14. Sect. 46.

selves. And they having once taken fire, found it no great difficulty, to allure the multitude into their a faction, by their preachments, whisperings, pamphleting, and fuch like rumours, without which, it is impossible to get a party moulded to act fuch destructive wickedness: For though the people like the bounded b Ocean. do naturally affect eafe, tranquillity, and fuch like peaceable vertues; yet are they apt by the seditious blufte-

rings and malicious infinuations of some factious Grandees, or neighbours, to be perswaded and agitated into turbulent extravagancies and Rebellion.

Irrationale vulgus. Mat. Paris.

The minds of the irrational multitude, (as one calls them) being P. 315. Sect. 32. thus seasoned and tempered with the principles of discontent and sedition, are now ordered to put in practice what they have been taught, and they fo long meditated upon; and these proceedings must run parallel to those of their good brethren the Covenanters in Scotland. For, as one ingeniously observes, the English did derive from them, nor only the rudiments, but the method also of revolt. Our first probationary Tumult commencing in a rude affault upon the Arch-bifboy of Canterbury, as theirs upon the Arch-bifhop of Saint Andrews :

H. Lestrange. pag. 191.

11. May. 1640. Above five hundred of the Rabble, one night affaulted the Archbishop's bishop's house at Lambeth; and to what purpose, is easy to con-

jecture. And a little after, about two thousand Sectaries made a tumult in 22. Octob. Lendon, where they tore down the benches in the Confiftory of Saint Paul's, crying out, they would have no Biftop, nor no high Commission: Neremberg. actions so inconfistent with good Subjects, that the obedient * Parret Hist. Nat. in Brafil, will be as a reproach to these irrational Rebels. Nor did Pag. 227. their fury end here; for when they perceived the execution of the Earl of Strafferd, was not so hasted on, as their hot heads expected; and when the Court dream't of nothing but joy, the Princels Mary being then marryed to the Prince of Orange, the very next morning after the wedding, above five thousand Londoners, most of them girded to their 3. May 1641. swords, came yelling for justice against the said Earl; affirming, for want of it, they were like to perish, having no bread (an excellent Non-conforming consequence) calling the Earl of Briftol, an Apostate, and vilifying his fon the Lord Digby; one of them balling out, If we get not fatisfaction of the Lievienant, we will have it of the King; or, as some affirm, If we have not the Lieutenants life, we will have the King's : And posted up a Paper in Westminster, with the names of 55. Lords, Knights,& Gentlemen, with the Title of Straffozdians, with this under-written, This and more hall be done to the enemirs of justice afore-written. Thus was this Earl rather murthered by malice, then condemned by Law or Reason: vet fo impatiently wicked was the Rabble and Presbyterie, that as Darisso Pezel. Mellif. appointed a man every day to prompt him with a, Sir, Remember to be re- Hift.part. 1. venged on the Athenians : so had these mentheir dayly agitators and Pag. 48. contrivers, by-jugled up Petitions, and fuch like monitors, to mind them of three things; the destruction of this Earl, the Extirpation of Episcopacy, and the abolishing of the Common-prayer-book and Ceremonies. The which at last, by God's permission, and Saran's asfistance, they obtained.

And immediatly before, they had affaulted the Spanish Embassador's 29. April. house, with a great deal of violence, and their pretended reason for so doing, was, because Mass was there said, A Priviledge, used by all Embassadors, to exercise their own Religion, be what it will, and this allowed them by the Law of Nations, yet was their malice such, that if they had not been prevented by the Lord Maior, they might have done abundance of mischief; though what they did, was no small ble-

mish to the civility of a Nation.

ooabst;

These actions by the Sectaries, were look'd upon, as a bleffing to the Nation; and to keep the hands of these Myrmidons in use, the City and Kingdom must now and anon too, be alarum'd with false rumours, and un-heard of plots and defigns against something or other. Now must the Houses of Parliament be said to be on fire, and together by the ears, and the City for forrow thereof, like to tumule and uproar themselves into Bedlam. Then must strange plots, come from unknown parts of the world, be discovered; at which the careful Commons take fears and jealousies, and order the Arch-bi-

fhops:

10. May.

October.

shop's House at Lambeth, to be searcht for arms; as if the Arch bishop then in the Tower, should pelt the Parliament from Lambert, cross the water. Then must there be a strange thing in Scotland, agitating against Duke Hamilton, and their true friend Argyle, and this discover'd and fcen by Mr. Pym at West minster; upon which, the Members are in a hubbub, and in great fear of their lives, for footh grand therefore a firong guard under Effex, is provided for the security of their Worship's against temptations : And the Burgesses of Westminster, and the Knights for Middlefex, are ordered in all hafte to provide bullets and match, and to shoot like little fohn at the Sun and Moon, being resolved for the future, to work altogether in darkness. Yet, were all these. and many more, acted with as much feriousness and gravity, as Sancho Pangal governed the Iland Barataria; fo that the abused people did not only believe fuch stories, but feared their events; which being once ferled in their noddles, is impossible to be removed : the people being like the lineage of the Pança's, all head-strong.

These jugling Transactions were enough to persuade the King and his friends to look about them; but being innocent, seemed also fearless. Yet for prevention of disorders and tumults, some people were ordered to keep watch near the Parliament, thereby to keep off the Rabble, which used daily to tumble out by thousands in great disorder, ranting and railing against something or other in government, according to the stems of their Patrons, very beneficial to, and desirable by the Commons. Who took it so ill, that their good friends, the Multitude, should thus be kept back, that they did not only question the Justices of peace of Middlesex, who by Order, had commanded those men to keep watch, but sent one of them, viz. Justice Long, to the

Tower.

32. Decemb.

27. Decemb.

28. Decemb.

This favour of the Commons, so animated the people, that they thought sedition was then lawful, and those tumults a glory to the City, because they shewed its strength. And therefore many thousands of them, run crowding to Westminster, crying out, No B shops, no Bishops: and having thus ranted it in the morning, they come again in the afternoon, armed with swords, and staves, and other weapons: and then they domineer to the purpole, running up and down Wellminfter, inquiring for the Bishops, protesting, they would pull them in pieces: whereupon, they were defired by the Marqueis of Hertford, to flay in the house all night, the people vowing to watch their going out, and to fearch every Coach with Torches [it being then dark] that they might not escape: And when the Lords sent down to the Commons, that an order might be taken with the tumult, and care of the Bishops lives, they would do nothing in the business, laughing in their sleeves, that they had thus brought that great City to worship them, and Villainy. Yer, were the Bishops some way or other, cunningly stoln out of the house; to the great grief of the blood thirsty Rebels, that they had thus loft their facralegiously intended facrifice.

- Yet what they mist then, they hoped to obtain the next day; and

therefore away they hurry again to Westminster, having Sir Richard Wilman for their Captain. And being thus spurr'd on, they assault the Abby, where the Archbishop of York was then; but the doors being Bishop Hall's strongly lock'd and barr'd, and good opposition made, they gain'd Remains. p. 47 nothing to boast of, and Sir Richard's head was so broke with a tyle Fuller. Book. thrown from the Leads, that he dyed of it; nor did John Lilbourn (one Sect. 14. well known) depart without the loss of some rebellious bloud, being with some others pelted with stones to the purpose. This repulse did fomething discourage them, yet the next day they were coming again, but at White-Hall were stopt by the Train-Band, and forced to return 29. Decemb. back, fome of them being well cudgell'd; which action was highly referred by the Parliament, who therefore ordered, that those who stopt the Londoners coming to Parliament, should be found out and examined before a Committee; which Order was a good New-years-gift 1. Fast. to the feditious Schismaticks.

Such is the malice of Presbytery against Bishops, as if they were all inspired with the same spirit of venome and hatred, that he had, who

long ago cryed out,

a for-

Short red, God red, flea we the Bylhop,

Mat. Paris. Anno 1075.

And accordingly was the Bishop with a hundred men murthered. And not inferiour to the former was he in London, when the Tumult was; railing against the Reverend and Learned Bishop Morton, some crying, Pull him out of his Coach, others acting so violently, that the Bishop Dr. Barwick's believed he should never have escaped alive, if a leading man amongst life of the Bishop of the Bis the rabble had not cryed out, Let him go, and hang himself; words wicked enough, and vomitted with as much malice; though by Providence, they faved the good Bishop's lite.

The chief men tamper'd withal by some of the factious Members, to stirr up these Tumults were, Alderman Pennington, and Venne, two King-Tryers, and Manwaring, nominated one of the Kings Judges, and other fuch like Instruments they could not want; Venne pleading, to the people, That the worfer Party was like to have the better of the good Parand used to imploy his Wife as a Mercury, to run about and stir up the people. And it is an old Note, that Sectaries used in the first place

to tamper with fuch foft-hearted Creatures.

The truth on't is, the audaciousness of these men was intolerable; being like one of their Predecessors Constantinus, who is branded for a Mat. Paris. lover of Tumults, and then confidently to glory in fuch villanies. Yet Pag. 315. had his Majesty but stript himself of so much mercy, as to have eas'd the Nation of the Ring-leaders of these disorders by some meritorious exemplary punishment, it may be, the rest of the rabble would have Nihil ausuram learn'd better manners by the Precedent of such an execution. But the plebem principi-Kings tenderness made them more audacious, so that they never left bus amotis. Tamurmuring and tumultuating, till they had terrified the King from cit.An.lib.i. White-Hall, wherehe could neither stay with safety nor honour, having cap. 55.

5. January. 164his power so much scorned; that, when he went into London, the Rabble rung nothing in his ears, but Priviledges of Parliament, Priviledges of Parliament; Alderman Fonke, (one that went under the notion of one of the Kings Judges, as long as the Times were accordingly;

1660.

but they no fooner change, but then he denyes, and * publickly clears himself), this man, made a worshipful Speech to the King, taking upon him to vindicate the acculed Members, and to give his Majesty advice concerning Fears and Jealousies. Nor was this all, but, that City also protects the accused Members, and brings them again to the Parliament-House, in the greatest triumph that their wit could imagine, with Guns, Trumpets, flying colours, and fuch like bravado's, which was not only an absolute defying, but contempt of his Majesty. So, that Hugh Peters, (that scandal to the Pulpit) spake no false Doctrine, when he affirm'd in Alhallows Church in Lumbardstreer, That, If ever this Kingdom was brought into slavery, this City would be the cause of it.

Edwards Gan. gr. Part. 1. p. 183.

31 Decemb. 1641.

Ex. Coll. p.531,

532.

Tho. May's .

Hift. Parliament. lib. 2.

p. 29. 8. February.

164-

Th. Cantipratan. lib.z.c.10. Sect. 25.

These Tumults, though confest by the Common-Council of London, to be the great trouble and affrightment of his Majesties good Subjects, and experience also proved it, yet must they not be supprest, though the Lords earnestly perswaded the Commons to it, because, as they affirm'd, They must not discourage their Friends, this being a time they must make use of their Friends : Mr. Pym, faying, God forbid, that the House of Commons should proceed in any way to dishearten people, to obtain their just desires in such a way: The favourablest construction of which words must be by Petition; and, yet this way was not then acted without Tumults, it being then grown to a custom, (as their own Historian confesseth) for a Petition to be backt by great multitudes to Westminster, or White-Hall: As that was from Kent, which was brought to Westminster, by about 5000. all a Horse-back; and all this noyle was to thank the Lords for their acting fo bravely against Bishops. And with such like Presbyterian trash were most of their Papers stuft, and in so plentiful a manner; that, if Visions had been then in frequent use, that as the Priests formerly saw St. Peters Church in Rome full of Serpents, so might England, but London especially, have been view'd cramb'd full of Devils: But where the Albertus Magnus would be, I know not.

And, yet the simple people are easily drawn to fancy, that Tumults are the only way to make a Nation happy; though the ingenuous Taffe

will affure them in the contrary.

Gierufal liber. Cant. I.

Quando sin poi di si gran moti il fine, Non fabriche di Regni, ma ruine.

> These rabble factious Tumults never mend A Nation, but its ruine doth portend.

The Neapolitans will never forget the miferies brought upon them by a for-

a fordid Fisherman, Thomas Anello. And Munster, and other parts of Germany, do yet remember with sadness their Anabaptistical tumules The great Turk no fooner hears of the Seditious Rabble, but he fears his own neck: And Tyler with his ruftick Clowns, made King Richard fubmit to their unbounded impudence. Nor can it be denyed, but, that the Londoners, and others, fet up the first post of the Kings Scaffold, when by these out-ragious Tumults they began the wicked Warr.

The Tumults (of which his Sacred Majesty gives the best chara- cap. 4. & 6. eter in his incomparable Book), favour'd the Parliament with a twofold courtefie: one was, they forced him from London, there being no fafety for his Royal Person, whilst such unbelieving miscreants did domineer: The other was, they having learn'd the knack to cry Thief first, horribly exclaim'd, that themselves were thereby only in danger, and therefore defired not only a Guard to defend their Worships, (though they punish'd those appointed to protect them), but very modestly to have the disposal of the whole Militia in England. And this claim, rather then defire, of theirs, they call just and necessary, and for Ex. Coll. p. 80, the ease, benefit, safety, and security of the people; and, that his Majeffy 710,715,716. could neither in Honour, Fustice, or Conscience, denr, he having it not legally before. And this small request is but to command the Militia; Thus the Wolf, only defired the Dogs to be divided from the Sheep. Thus Alexander would but command the whole World. Thus would Calvin, only have his Countrey-men, and Creatures, mingled with the Geneva Senate. Thus did Nero desire, that Rome might have but one neck: And, thus the crafty Fryer in the Sumpners tale, defired to chancer. his dinner only the liver of a Capon, and a roafted Pigs-head, know- fol. 50. 4. ing full well, that if he got those, he should not want his part of the Pigg and Capon too. And thus the Parliament only defired the Militia, that they might only command the King and all England. All small requests; which might have been augmented, if the modest Supplicants had had more confidence. But an old Scotch Poet would have taught them better manners and discretion, if their wicked policy would have given them leifure to have confulted either Morality, or Divinity, but what is in the Covenant.

Thou art ane gret fuil soune (said he) Thrug to despre, quhilk map nocht be.

Sir David Lyndesay. Buke 1.

This of the Militia, though the King deny, yet they feize upon it, not only in London, but in all England and Wales; some Countries being so forward at the Parliaments beck, that they had begun their Militia affoon as Petitioned for; and this, before the Queen imbarqued for Holland. And, what little account they made of the King, is visible February. by their ordinance for the Militia, in which, the People are command- 1644. they should be tryed by none but the Parliament; and, that this should

3. March.

14. March.

14. March.

16. March.

be as long, and no longer, then the Parliament pleas'd. These actions the King might well wonder at; which astonishment may be increast, when they tell him, they can endure no longer his denyals; And the same day vindicate those who had armed themselves, though contrary to the Kings express Command and Order, the day before. But the Kings Authority is of no force with these men, who proceeded farther, by Voting, That all Commissions granted under the Great Seal, and by the Kings Consent, to the Lieutenants in several Counties, are illegal and void; and, that those who ast by them, shall be disturbers of the Peace: But yet, that all such persons as shall be nominated by the Parliament, shall be cock-sure in their Authority. And, that their former ordinance by some Law or other doth oblige the People. This the King, the same day, forbids to be obey'd, because against his consent; and this command of his, the Parliament Votes to be a high breach of the Priviledges of Parliament.

Thus went, or rather ran, the sturdy members in opposition to the King, as if their malice had exceld Hamilear's the Carthagenian against the Romans. And by this fury they engaged themselves so farre, that they thought it not safe to retreat, and so brought it to the tryal of the

Bloud-thirsty Sword, by which was miserably acted

Sa. Daniel Civil Wars of York and Lancafter. Book. 1. Sect. 1. And bloudy Factions of a mighty Land;
Whose People haughty, proud with forraign spoils,
Upon themselves turn back their conquering hand:
Whilst Kin their Kin, Brother the Brother foils,
Like-Ensigns all against like-Ensigns Band:
Bows against Bows, — against the Crown,
Whilst, all pretending right, all Rights fall down.

Yet for all these, and many more miseries of Warr, the Parliament could not doubt of many partakers, since the Commons had made themselves such a Bug-bear and Terror to the Nation, that the power of

the King was even shrunk into a Duke of Venice.

Nor were the Authority and Priviledge of the Peers regarded with any more favourable Aspect, being now rather become an other House, then a House of Lords. If the Peers think it not convenient, that the Protestation should be taken all England over, the Commons will not only judge the contrary, but command it to be done. If the Lords Order the Common-Prayer and other Ceremonies confirm'd by act of Parliament to be us'd and read in all Churches; in this, the Commons will oppose both King and Lords, and order the quite contrary, and punish those who do not obey them. If the Peers resuse to joyn with them to Petition the King for a Guard against the Tumults, knowing them to be the somenters of them; They will Petition themselves, and think much if the King do deny them, though he knew, If he gave them an Inch, they would take an Ell. If the Lords, at first, resuse

VII.

to join with them to obtain the Militia, yet will the Commons not Ex col. p. 548. only demand it, but threaten the diffenting Nobility, one of them desiring that a Catalogue might be taken of their names, who confented not to them; that so they might be known to the Commons. Goodly! goodly! hath not the Peers brought themselves unto a fine pass? But I believe they know best, whom they may thank for't. Certainly, the dapper Commons thought they might as well fourn at King and Lords, as the old Gyants fight against Fupiter: for I believe from ovid they took a Scheme of many of their mutations. But these men wrought by action, as well as words and thoughts, which was a high token of the Commons strength, who had so much influence amongst. the Sectaries (a word good enough for him, Lord or Clown, that takes exception at it) and power over the Lords, that they gott b of the Peers voted never to fit again in Parliament, because they were obedient to his Majesty, so that Mr. Pym's Item to the Earl of Dover Excoup, 530 (one of the 9 Lords) was not unfignificant viz. That if he look'd for any preferment he must comply with them in their waies, and not hope to have it by ferving the King. Words of fuch a Mandrake-found, that they would have aftonished a Roman ear, whose generosity and vertue made them raise a Temple to Fidelity.

But all bonds of obedience and loyalty were hurld off by these sons of contradiction, and Majesty it self so farr disrepected, that Martin could with confidence wipe his lips with the whore in the Proverband think he had done no wrong, when he affirmd that the Kings Office Ex coll. P 552 is forfeitable, and that the happiness of this Kingdome dath not depend upon him, or any of the Royall branches of that stock, and this was feconded by that worshipful Champion Sir Henry Ludlow who peremptorily said, that he was not worthie to be King of England. Nor are these words unbefitting the Father of fuch a known Son as Edmud Ludlow, one of the Kings noted Tryers, and an immortal Enemy to all goodnesse. Church-government and literature. Nor did the whole Parliament speak little lesse, then the former, when they affirmed he had no negative vote, call'd all his Actions illegall, and his Letters, Declarations, and Proclamations scandalous and false; forbidding people to be obedient to him upon pain of displeasure, declaring all such as did to be Traitors. Taxing him with an intention towards Popery; O im- Anguilt. placable Malice? foilted into the world by these his back-friends, and Du. Avity, 'le spread abroad with abundance of impudence and malice, by their zea-Monde, Afia. lous Myrmidon, and Journy-work-jobber Prynne, one that if he had p. 327. lived amongst the Malabars [in the East-Indies] where long eares is a Token of honour, comlinesse, and bravery, would have been held a Vindicia careman of no great credit. But the best on't is, Pryn's scandalous pam-li Regis, or a phlet call'd the Popish Royall Favourite [i.e. the King] was many cation of the years ago learnedly and industriously answer'd to the Honour of his King, 1645.40. Majesty, honesty of the undertaker, and discredit and confusion of Grotian Relithe Mercury-admiring accuser. And therefore Mr. Baxter was some-gion discover'd what to blame to cull such false trifles out of Prynne, to prove the King Sea. 73, p. 10%. reconcileable

reconcileable to Rome, though he believes he was no Papist, and this ten

years after the Kings Beheading.

9 March 164

2 March.

But to return to the Parliament, who will yeild to none in bitterness against his Majesty, who protest to him [when no nearer Tork, then New-Market] That they would make use of that power which they had for their fecurity, and professing in the same paper that it was not words that could secure them. And what their intention was in this may be gathered by voting some few daies before, That the Nation should be put into a posture of Defence, and only by Authority of Parliament. And all those Extravagancies were acted by the Parliament in opposition and discredit to the King, before his Majesty had so much as one man either in offensive, or defensive Armes, in a publick way; King Portrait. So that he might well admire at those, who charg'd him to be the first

cap. 10.

est Imperator, contra quem

fuerit, ipfe fui

Sanzuinis reus

lib. 3.cap. 8.

11646.

* Gal. Gualdo.

4.lib.1.pag. 8.

beginner and raifer of this Warre.

Thus the Kings mildnesse gave encouragement to those furious spirits, who never left plotting till they had fill'd England with more vil-Hift, lib, 1.6. 2. lanies then Rome is, in the vacancy of her Popedome; or Tacitus could reckonup in the front of his History: and this by their unjust dealings with him by warre and fuch like wickednesses, though they might have consulted the Apothegm of that great Goth, Athanaricus, being good Divinity, Law, and Reason, that A King is a earthly God, and Deus terre nus whosoever rebels against him is guiltie of his own death. Nor doth the great * Father of the Church intimate to us lesse obedience to our Kings quicunque manus levare nifus then the former. But these men cared little for reason or authority in any but themselves, as appears by those impudent and irrational Proexistit, Paul. Di- positions sent to the King t at New Castle, when they were Masters and acon. de gestis had him in hold, whereby he would be but a King of clouts, and the Rom.lib. 11. in Nobility and Gentry of his party bound to hop headlesse. Articles so vita Gratiani. *August confest palpably wicked that an * Italian, through his Majesty, looks upon them as distructive both to Church and State.

Nor could lesse be expected from these men in the height of their Prior. Hift par. Pride and prosperity, when, at the beginning of these wicked Warres long before the stroak at Edghill; The good King weeping, as it were, over the approaching ruine of his Subjects, earnestly endeavours to perswade the Parliament to a Reconciliation, in the lamentable brea-

things of Tancredi to the violent Rinaldo.

Taffo. Cant. 5.

Dimmi, che pensi far ? vorrai le mani Del civil sangue tu dunque bruttarte? E con le piagbe ind egnede' Christiani Trafiger Crifto, ond' ei son membra, e perte, &c. Ah, non per Dio vinci te steffe.

Tell me, what mean you now? Will you yet flain Your hands in your friends bloud by Civill Warre, And, by your killing Christians, now again Pierce Christ his side, of whom we members are, &c. Ah no, for Gods fake conquer your passion,

De-

Desiring that they might both lay down their Armes, and recall all Excollege 583. their papers against each other upon an appointed day, and so enter 184. into a Treaty. But they being carryed along with a Spirit of contradiction, like the Scotch Presbyter, who railing against King, Church, and Government, and being commanded by King James to speak either sense or come down, replyed like himself, Isay man, I'le nowther speak sense, nor come down. They I say, resolved to run counter, absolutely declare that they will not think of peace, till the King have taken down his Standard, left his Armies, repair'd to the Parliament, that so justice Id.p. 584,585. might be done upon those who had adhear'd to them: and how by this his Majesty himself could escape, they having some few daies before taxed him with most mischievous Tyranny, I know not: And in the same paper the lands of all those who were of the Kings party 1d. P.575. were forfeited, and I think it is not unknown how they were dispofed on afterwards. Nor need we doubt but those men who withour Blushing could Vote the Queen a Traitor, would not care to draw up fome blood into their faces, foe they might have their revenge on his 13 May. 1643. Majesty: And whether this clause For the preservation of his Majesties person, was voted to be left out in the New modled Commission, the 1644 Commons and my Lord Fairfaz know best, and what the meaning of fuch a feclution was, the revolution of a few years did fully im-

Thus did the English use the King, as the Scots did their Fames Hist. of Scott. the third, who hated him, as Mr. Drummond informes us, because Pag. 107.113. he got the love of his people, by Piety, and Justice; and having taken Bacons Hift. up armes against him, would not hearken to any termes of reconcilia-Hen.7.p. 70. tion, unlesse he freely resigned the title of his Crown and Realm in favour of his Son [then in theirs Hands] and voluntarily deposed himfelf, leaving the Government of all, to the Lords of his Parliament. Which impudence of theirs hurryed them on so farre, that they never left fighting till their King was murder d;but how, uncertain. Thus are the best men violently opposed by the wicked, though the vertue and patience of the former might in reason mollifie the latter to obedience. How wishedly will some pitty the case of Argalus and Parthenta: the patience of Gryfeld in Chancer; the misery, and troublesome adventures of the Phanatick Lovers in Cleopatra, Cassandra, Amadis de Gaul, Sidney, and fuch like ? Yet all these as meer Romantick as Rablaisehis Garagantua. And yet with an unmoved apprehension can peruse the lamentable murder of Edward the Second of England, and Fames the first, and Milcolumb the first of Scotland, the cutting off the head of good King Alpinus, the poisoning of Fergusius the third by his own Queen, and her stabbing her self, the strangling of Malvipus by his own Queen, and the throat-cutting of King Fethelmachus by a Fidler, and besides these the marryrdome of old Queen Ketaban in Persa. The stabbing of Henry the fourth in France. The facrilegious poisoning of the Emp. Henry the seventh in Italy. The miserable death of Mauricius the Emp. with his Wife and five Children, by the wick-

Stow.d. 425.

Mat. Paris D.

15.

ed Phocas. And can read the fatall stories recorded by Boccace with lesse grief then the deplorable narrative of Arnalte's love to Lucenda. And the patience of the good King Henry the sixth, who being grievously struck by a murthering Varlet, only made this Reply, Forsoth and forsoth [being his words for most earnest expression, never using an oath] ye do fouly, to smite a King anointed so: May be farre outrivall'd by some, with the missfortunes and hardship of some inchaunted Lover, in Ariosto, Parismus, the two Palmerins or Mirrour of Knighthood. And for the horrid murther of his late Majesty, experience tells us, that many have been so farre from contracting grief, that they have so much triumphantly rejoiced at it, that they have thought an action of so much wickednesse to have been honourable to them, and their posterity for ever.

Thus have we come short to our Ancestors in fidelity, and Loyalty, by studying all occasions to rebell against our King: They rather then undergo the ignominions title of Nithing (i. e. a knave, or a night-filcher) swarme to the Service of their King; we on the contrary, rather then not be branded with the wicked name of a Traytor, will court all occasions by our Rebellion to make our selves meritorious to

a pair of Gallows.

And so to conclude this affertion, I shall tell you, that the Parliament wanted all the qualifications to make a warre really espousable. No warre being lawful unlesse it be commanded by the Supream Authority, the which the Parliament was not, but the King, if the

Laws of our Land be an authenrick Standerd.

And secondly the occasion of the Warre must be just, which was wanting on the Parliaments side, all their specious pretences being false and ridiculons, their reasons suggested to the people to beget a Warre, being to as small purpose as the Duke of Burgundy to quarrell for a cart-load of Sheep-skins; or the two Brethren neer Padua, about the disposal of the Starrs and Firmament. And suppose their jealousies had been true, yet it was Treason in them to warre against the Supream Authority the King, according to the Laws of our Land, and damnable according to the word of God, [Let Buchanan and fuch as he, by supposing the Apostles and the Spirit, to deal with us, like Hypocrites, evince to the contrary]. For if the Apostle Paul commandeth the Christians to be obedient to their Heathen and Tyrannical Kings (who made it their sport to persecute Christians) and that for Conscience-lake, telling them that their power was of God; certainly, we are bound to obey a Christian Prince, whose authority can be no lesse.

If we perceive our selves grieved, resist we cannot but by Prayers and Obedience: To which purpose the ancient Chaucer instructs us, who certainly in this, sung according to the rule of his time, and there-

Clark of Ox in, neither falle Law, nor Gospel.

Clark of Oxfords Tale 3 fol. 56. (a)

De jure belli

Rom. 13. 1, 2.

They may well be wayled and complained.

But men must nedes unto * her lustre obey,

And so wel I, there his no more to sep.

* their

The primitive Christians when collected into great Armies were honoured for their obedience; never rebelling against, but fighting, or quietly living under, their Heathen Kings, as Tertullian will fatisfie apologet, more at large. But now, we are so farre from being peaceable in a Christian Government, that, if occasion of rebellion cannot handsomly be pluckt by the fore-top, yet we can create reason to our selves though upon a ferious reflection, we acknowledge such endeavours to be Thus the Army, when in obedience to the Parliament, it had conquer'd and ruin'd the King and Kingdome, and by the affiftance of the fword and Satan had made themselves Lords and Masters over their Betters, then I say when they were at the top of their profperity, they do feriously professe that the Parliament, did justifie ma-The Armies ny extraordinary strange (and doubtlesse in respect of the letter of the Law) plea. 1659. very illegal actions, VIZ. Their taking up Armes, raising and forming Ar-Pag. 5. mies against the King, fighting against his person, imprisoning, impeaching, arraigning trying, and executing him; cutting off his Head, banishing his Children, abolishing Bishops, Deans, and Chapters; took away Kingly Government and the House of Lords, broke the Crowns, fold the Fewels: Plate, Goods, Houles, and Lands, belonging unto the Kings of this Nation; erected extraordinary High Courts of Justice, and therein impeached; arraigned, condemned, and executed many notorious enemies to the publick peace, when the Laws in being, and the ordinary Courts of Fuflice, could not reach them. These were strange and unknown practises in this Nation, and not at all justifiable (as is conceived) by any known Laws and Statutes. Thus have you the judgment of a ruling Army against their Masters and themselves, though this their repentance was but to vindicate another infidelity.

But here after all this, it may be objected; that though some factious spirits of the Parliament have been too incroaching upon the King and the chief Incendiaries of these VVarres, yet why should I lay all this upon the Presbyterian account? To which there needs no tedious reply, if we do but consider that these factious people were all Nonconformists, from whom (if examples may be held for proofs) as Schismaticks, a self-conceited, giddy, hot-headed zeal, and by consequence Rebellion, is as inseparable, as pride from Menecrates, or Children when gallanted up in new cloathes. For my part, I am apt to believe that the Bloud of many thousand Christians shed in these warrs and before, cryeth loud against Presbytery, as the people only guilty of the first occasion of quarrel. And that they have been the chief occasion of other slaughters, may be credited not only from formaign stories, but the authentick judgment of the ever great Grossus;

De Amichristo in append. post Annotat. in E-

one born and bred amongst them, yet so farr satisfied, or rather naufeated with their manners, that he looks upon them as factious, turbulent, and rebellious spirits, and so not fit for Subjects. And this vangel. p. 65. character, it may be, hath been the occasion of their gnashing their teeth so much against him.

CHAP. II.

The Abominable Hypocrifie and Jugling of the Parliament and Army, till the Murther of his Majesty.

A Mongst the Ancients, Protess was look'd upon as a pretty fellow. That could vary his shape according to his own pleasure. And with what equal respect we have lately favour'd those, who have hugg'd themselves, for their same knack of jugling; is not (nor never will be) worn out of memory: The smooth-tongued St. Martins Quackfalvers at Venice, have delt honeftly and open-handed, in respect of our Modern State-Mountebancks; who were fo farr Pharifees, that they blab'd their zeal at the corner of every street, yet kept their Intentions more fecret than the Boy did, who dyed by the devouring Fox hid under his coat, Our Politicians, like Entrapelus in the Poet, were grown to the true pitch of callidity, to charm their Neighbours to the changing of their Opinions with their Habits; and all this industry (as Pythius did the Roman Cannius) meerly to cheat those who deal with lib. 3. fect. 63. them.

Horat. Epift. lib. 1. Ep. 18.

Tull. de Offic.

I must confess, I am apt to smile, (though I do not approve) when I read or hear a near piece of small cousenage: But for those, who through private Interests, by their plots and devices endeavour to overthrow whole Kingdoms, no man of honesty but must abominate. That man, which through judgement, though erronious, sticks to his Principles, shall be more in my favour, than those who outwardly offend less, yet are so peccant through design: which makes me have a better opinion of many milled German-Boors at Munster, then some of our late English Grandees; who for their own profit, have not only sided with all Parties, but run counter to their former Oaths, Declarations, Principles, (if they have had any, firm) to make a private advantage.

How many have we had who have confidently given out themselves the only men of honesty and fanctity (yet such as against all Morarality) who have fill'd the World with strange Declarations and Vows, by calling Heaven and Earth to witness, that their intentions were so

and fo; whereas, if that be true of the Poet,

Exitus acta probat-

Actions do show, If they intended really or no.

Then may we justly conclude, that they intended nothing less, then that which they most engaged to perform. And of this, I shall give some few hints, whereby infallibly may be collected the knavery of the Presa byterian and great Anti-Royalist; which may serve as a warning-piece to keep us from any more Rebellion, and prompt us to keep close to our true and ancient Government, Monarchy, and Episcopacy.

I have shewed before, how, that the King did not only not begin the Warr, but, that the Presbyterian Parliament by their plots and devices forced him to the endeavour of opposing strength by strength. And I shall shortly demonstrate from their own deceitful lips, how, that they and their Party, did not only protest, to have no bad Intentions against the King, but also to defend and maintain him and his Royal Progeny, and make them more glorious and famous then ever. But this, I may fay, was done, when they were either too weak, or to gain more friends; for, when they were Conquerers, and had him in their disposal; nothing could satisfie their well tutor'd Army, and many of themselves, but the taking away his innocent life, that with Thieves and Robbers after the murther, they might possess all; so that I may sing of them with the well known Colletet.

> Voyez vous ce saincte Nitouche, Ce juge à quo, cet homme froit? Il presche tous jours pour le droit, Et ne l'a jamais qu'en la bouche.

Epigram. pag. 201.

Which may thus be rendred,

O! Self-time-ferving Knaves! who still profess, You're for the Right, when you think nothing lefs.

Thus did these men steer their Intentions, according as the wind sat for most benefit. Thus Aneus Sylvius wrote many things before he was Pope, which, when he had once obtain'd the Triple-Crown, he censured as dangerous: Hence came the saying, That Pius con- Quod Aneas demn'd, what Aneas thought good. This jugling amongst us, may al-probavit, Pices low me to affirm with a great Presbyterian; I am perswaded there ne-Edward's ver was a more hypocritical, false, dissembling, cunning Generation in Gangr. part. 3 England, then many of the Grandees of our Sectaries.

Thus the Parliament, for all their former Protestation, to defend and preserve the King and his Posterity, as if they had been doubletongued; like those Islanders mentioned by Diodorus Siculus, or that

Antiq. 1.2.c.ult. Boy recorded by Borel, not long afterwards Voted the Queen a Trav-Borel centur. 2. tor, because she acted nothing but what became her, tending to the 23. May. 1643. preservation of the King her Husband, and the People. And within a fourth-night after this, took that treasonable (being against the Kings confent, and the Laws of the Land) and therefore abominable Vow and Covenant, wherein, how much their hearts agreed with their tongues, to preferve the King, may be deduced from their actions; but the next year after, wherein the Commons Voted, that this clause. For Preservation of his Majesties Person, should be left out in Sir Thomas 24. March. Fairfax his Commission.

1644

So that we may well suppose these men to have taken example from

the ancient Spartans, whom neither Religion, Contract. Quibus nec ara, nec fides, nec nor Oath could bind; with which variable temper the jufjurandum foret. Alex. fol. 268.a. Gracians were generally inured. And for their Politicks. without all question, they agreed so farr with their good friend Machiavil, as to imbrace that good and plaufible humour of the Parthians, who acknowledged no Honesty nor Religion, but, what was for their own

> private Interests. How did our Grandees now and then fweeten the people into good liking of them by amufing

them with the joyful hopes of Peace by Treaties, when, in truth, the thoughts of composition, was as farr from their Intentions, as Foab's 2Sam, 20.9, 10. when he flew Amasa with a kiss of seeming friendship; or rather, as Mr. Love, who at Uxbridge Treaty, instead of friendship, vomitted

out nothing but threatning and vilifying-contradictions to the Peace-

makers, yet nothing unbecoming one of his Faction in Religion.

When some honest meaning Sea-men drew up a Petition for an Agreement and Peace, other Sea-men were procured to protest against this Petition, & the honest Petitioners, commanded to repair home again, with this instruction for the future, that they need not trouble themselves about the Peace, the Parliament intending to take care about it. And what great care they took, (though the King dayly plyed them with Messages about it) is not unknown to the World. What imperious and wicked Propositions sent they continually to him upon such debates? as at the beginning of the Wars, after that to New-caftle, and after that, to him at Carisbrook-Castle; to which, when he declared, that he could not in Honour and Conscience consent, (for by them he was not only devested of all Regal Authority, but the Church ruined, and his Loyal Party bound to suffer what deaths and miseries the Parliament please) then they impiously Vote, that no more addresses should be made to the King, nor none received from him; whereby they dash all hopes of a future fettlementiby the Kings ruling over them, contrary to their former Vows and Protestations: so that, their seeming friendship by Treaties, seems to me not unlike that of Rhadamistan King of Iberia, whereby he berray'd well-meaning Mithridates King of Armenia, to his destruction.

Testimoniorum Religionem, &

fidem aunquam ifta Natio coluit. Tull. Orat. 24. feet. 148. & Epift. ad Onint.l. 1. Ep. s. fect. 300.

Quibus utilitas semper est fide fanttior. Alex. ab, Al. p.168.

27. Fan. 164

29. Decem's. 1647.

17. Fanuary. 1647

Afex. ab Ab. fol. 253. b.

tongued;

This action with their Vote against the Queen, and that concerning Sir Thomas Fairfax's Commission, doth not a little or'e-cloud the Prefbyterians, who think they come off with honour, when they deny, it was them, but the Independents, who beheaded his Maiesty. But what little difference there is in the offence, let others judge: The Presbyterians by this Vote of Non-address, actually deny the King to be their King, by professing themselves his enemies for ever, and thereby they not subject to his Kingship, or Rule: And the Independents take him, acknowledg'd thus, by consequence, by the Presbyterians to be no King; and in the notion of no King, behead him. And what suitable intentions they had, for more then disowning him, may be collected from Declaratifliers them selves; in the reasons inducing them to such a Vote, which were, ing the reasons because he was a continual breaker of promise, and trust. His punishing of no n of Prynne, Burton, Bastwick, and such like dicturbers of the peace: His Wars with Scotland: His accusing some of the Members, f not forgot by some then in Parliament:) His raising War against, or rather defending himself from the Parliament; and such like accusatious, which they call Tyranny. And that He hath wholly forgotten his duty to the Kingdome, (they meant themselves;) and so thus conclude. These are some of the many reasons, why we cannot repose any more trust in him, and have made those former resolutions, (that is, the Votes against any more addreffes.) Yet they fay they will fettle the Government, though it feems without them; so that the Army might very well tell us, that these Votes, were understood by all To imply some farther intentions of pra- Remonstrance ceeding in justice against him, and fettling the Kingdome without him. from Sr. Albans

To this the Presbyterians cannot reply that the Army forced them, pag. 8. because it is utterly denied by the Souldiery, who look upon themselves idid. pag. 7. with forrow, and shame, because they were so slack in putting such a good action forward, as they accusingly affirme themselves. Nor can they say, that they were out voted by the Independent saction; because, its well known they were far the greater number, till they were Secluded the House, almost a year after. And, whether their thus Voting, and Scandalizing his Majesty, was done more like Presbyterians, then good Subjects; let those judge, who know that it was once enacted Treason, To attempt any harm to the person of the King, Queen, &c. or deprive 26. Hen. 8.c. 13. them of their Dignity, Title, or Name, of their Royal Estates, or slanderously, and maliciously pronounce, by express writing, or words, that the King should be Heretick, Schismatick, Tyrant, Insidel, or Usurper; or to hold from him, his Castles, Holds, or Marches, or Artillery, or Ordnances

Yet were the intentions of Parliament more severe against his Majesty; the Army, and others, would be as wicked as the best of them, of which some authentick testimonies will not be amis; And first you shall have the story of some pure Rogues, chickens of the Parliaments, and Armies own breeding, and I warrant you brave boys for King and Parliament, though their zeal for the latter devoured the former, as appears by their Loyalty.

Fames

Fames Symball, Deputy-Keeper of Winchester-house Prison, faid, That

he hoped to fee the King's head upon the Tower-block.

Francis Wade, being urged to drink the King's health, denied it, his reason was, because, the King was no King, but a Tyrant, having put the Parliament out of his Protection, and so the whole Kingdome.

Robert White, a Souldier on the Parliaments party, being demanded what he would have done to the King, had he met him in the head of his Army, answered, He would have as soon killed him, as

another man.

Words as full of Loyally, as Harry Martin of chastity, or the Rump of true piety. If Doctor Charfield must be brought upon his knees by the Long-Parliament, for faying, From all Lag-Puritans, and all Lag-Parliament-men, good Lord deliver me ; If Sir Fobn Lamb must undergo the same punishment for setting up Organs; If Master Hollis (the Burgess for Newark upon Trent) must be banished the Parliamenthouse, for faying, that the Scotch Army should be prosecuted with all rigour, and extremity, and speedily expulst the Kingdome by main force. If Master Smith must be committed to the Gate-house, onely for speaking against the Parliament; If a poor Printer must be condemned to the same prison, onely for Printing an Elegy, in commendation of the Earl of Strafford; If the Lord Digby's speech, in the behalf of the Earl, must be voted to the flames, onely for being Printed. And his Brotherin-law, Sir Lewis Dives, be condemn'd as a Delinquent, onely for ordering the same to be Printed, (a thing allowable to all other Parliamentmen): If these, and many more severe judgements, be thought fitting by the Parliament, what punishment is meritorius for the former verlits,

But for all this, you shall see how cleverly they came off, as if with Vit. S. Domini- Saint Dominick they had never committed a fin worthy damnation, or rather had been as innocent as the child unborn. For though at first they were committed to prison by Serjeant Creswell. Yet was it soon taken notice of, by the Adjutators in the Army (a fort of underlings, Their letter to fecretly put on by Cromwell, whom they call their Patron, and Protectour, Crom. 30. Apr. to carry on his defigns in the Army, every Regiment having two,

for vomitting out such hellish affertions against his Sacred Majesty:

who used to meet in Juntos, and there consult for the seducing the rest of the Souldiers) these Rabscallies (who neither must, nor durst be denied) Septemb. 1647. present the case of the former fellows to Sir Thomas Fairfax, their no-

minal General, defiring their releasment from their Tyrannical sufferings, 12. September. (for so they call it.) He accordingly writes to Speaker Lanthall; Upon

14. September. which, the Commons order the business to be consider'd by the Committee of Indempnity, and to relieve them as they see cause; and so, how they came off you may judge. The imprisonment of these men made fuch a noise in the Army, that it presently flew as far as Yorkshire, and

3. July, 1647. Was there taken notice on, and, by the Adjutators in Point his Army, amongst other things sent up as a grievance to Fairfax. Nor was this

Their Declara, action then let alone, but was the next year brought upon the stage the Army, p.2. again, by the Sectaries of London, Westminster; and Southwark, complaining

1 2 Februa.

1645 4. March.

26. Apr. 1641.

14. May.

17. May.

12. July.

Nic. Fanfenius ci, lib. I. c. I. p.7.& 1.2.C.14 Pag. 188.

1647.

plaining of the imprisonment of such good, and faithful men.

Thus might the King, and People expect aboundance of Loyalty from this Army, composed of Independents, Levellers, and such like Enthusiasts, (people of different ends, in their private respects, but all agreeing in the destruction of his Majesty.) Notwithstanding to make Sir The. Fairthemselves favorites with the people, they can protest, that it is their fax Letter to desire that a firm peace in the Kingdome may be settled, according to the cambridge 6. Declarations, by which they were invited, and induced to ingage in the Jun. 1647.

Their letter to And that you might see what zealots they were, for the ho- London from nour, fafety, and right of the King; You shall have their own words, Royson to. Ju. * We shall be as ready also to assure unto the King, bis just rights, and an-cerning their therity, as any that pretend it never fo much. All this is very good, nor advance to doth that which follows, in another of their Papers, bear less honesty, London, 1647. vil. We defire the fame, (i. e. right, and just freedome) for the King, Humble Reand others of his party. - And me do clearly profess, we do not fee montrance, how there can be any peace to this Kingdome firm, or lasting, without a due from St. Albans how there can be any peace to this Kingdome firm, or lasting, without a due 23. Jun. 1647. consideration, of provision for the rights, quiet, and immunity of bis pag. 12. Majesty, his Royal Family, and his late Partakers. And this was subscrib'd to, by

Cromwell,	Lilborne,	Horton,
Hamond,	Okey,	Pride.
Ireton,	Hemfon,	Deane,
Sir Hardr. Waller,	Scroop.	Cobbet.
Fleetwood,	Harrifon,	Ewers.
Lambert,	Barkstead,	Goffe.
Rich.		

and several others. But how much their hearts differ'd from their mouths, and hands; may be known both by their former, and after actions. Thus, like the Satyre in the Fable, they breath'd, as they pleas'd, so that advantage came by it; and 'tis a bad wind bloweth no body any good.

After this manner in 1647, did they play fast, and loose; nor was the fashion alter'd in 48. In which two years, was more Paper spoil'd betwirt Parliament, and Army, then hath been amongst the Turks, fince the first beginning of that Empire: So lavish was the first, as it they had intended to tear the Nation into rags for their supplies, and so frugal the others, who take more care for the preservation of Paper, then the Parliament, or Army, did of their Consciences.

By this time, and means, (these two parties endeavouring to discover one another's nakedness) the good people began to perceive the knavery of them both, and as with one voice murmur'd against their Tyranny, and so indeavour'd, what in them (poor, broken, and harrass'd people) lay, to free themselves from such yoaks of slavery; for which purpose, the Prentises rise up in London, though their Triumph 9. April 1648. was not long; their timerous, and felf-ended Mafters, onely looking

b May.

3. Fune.

on, though it may be some of them wish'd well. a Barwick was also strprised by the Loyal, and Valiant, Sir Mar. Langdale. And b Carlile, by
the truly Noble Sir Phil. Musgrave, and Sir Tho. Glenham. The same
moneth the people of Saint Edmonds-bury rise up: And those of Kent
draw themselves to a considerable body. A great part of the Navy revolts. And the next week Pontfratt Castle in Yorkshire was surprised
by Col. Morris (who was afterwards unhumanely butcher'd at York, as
Judge Puliston well remembers) And the Scots under Duke Hamilton
with a great Army enter England: Whilst Argile, Casels, and other
Kirkers, in opposition, mounts several thousands tatterdemallions upon
the Craigs of Lieth near Edinbourgh, valiantly to sight Munro, waiting
for them three miles off on plain ground; but alas! the Burrow moor,
where the Gallows stands, was betwixt; and Argile loved not to turn his
face either that way-wards, or against an enemy, for there were no boats
near.

The Messengers of this bad news, one on the neck of another, struck terror into the Parliament, who perceiving now, such an universal clamour for the Restauration of his Majesty, that the condition of themselves (if the people were not pacified) stem'd desperate, such an edium had their selvish actions pull'd upon them. Whereupon, something to please the people, by making of them believe that their affections were also high towards his Majesty, they null'd their former votes of no more

Addresses to the King.

But this policy of theirs favour'd them not long; for the Army having quash'd all these Royal insurrections, grew so imperious, that they look'd upon the Houses, but as a Junta bound to satisfie their desi es, and accordingly began to act high: which the Members perceiving, thought it would befriend them more with the Nation, to agree with his Majesty, then to lye under the lash of every Schismatical (though in this fomething related to themselves) Trouper. For which purpose, they commence a Treaty in the Isle of Wight with his Majesty. But this defign of theirs, was soon broken off by the felf-denying (for so they would be call'd) Army; who complain'd that the Houses intended to leave them in the Lurch, by making peace with the King without comprehending them in it, whereby they might lye under the censure of King, and Parliament. For which trick, they accuse several of the Members, and march up to London, with an intention to shackle the two Houses; which the Parliament perceiving, and thereby their own ruin, if not speedily prevented, Vote the Kings Concessions to their Propefals lawful to make a firm peace upon. Hoping by this means, that not onely the Royalists, but that the Presbyterians also, would affist them against this Independent Army. Though 'tis no thanks to them, upon fuch a pinch, and their owne interest, to make peace with his Majesty; for if they had not been utter enemies to him, they might have done it sooner; and then their courresse, or rather Royalty, had been double: But now, cry you mercy horse! they would treat with the King, not to fave him, but themselves. So that, for all the boasts of these Bragga-

Sept. 1648.

30. June.

5. Decemb.

docio's, of their endeavours to preserve the King's person; I shall eastly be perswaded to believe, that their intentions were as real, and to as smal purpose, as the Statue of Henry the great, to defend the Parisians from robbing upon Pont Neuf. Nor could any more be expected from them; a true Royalist being as race amongst them, as a Virgin at fixteen

in Marolle, a village in France.

But now tis too late for the Parliament to comply with the King, the Army being resolved not to be govern'd by either of them; confidering what they might suffer (as May himself confesseth) if he should come Breviary pag. to Raign again; and for this jealousie, the Nation may thank Crom- 212. well, and Ireton. And the Army, thus resolved, the next day seise up- 6. Decemb. on the major part of the Members, whom they imprilon, suffering none to Vote, but those who would dance after their Pipe. Thus may some men better steal a horse, then others look on. Hasterig, and Tate, Knights for Leicestershire; may without any fear disobey the Parlia- Ang. 19. 1641. ment, in not returning, when they fent for him: But if the King deny them any thing, then shall you hear a great clamour of the breaking of Priviledges of Parliament; and nothing but fire, and sword must re-When the King accused but five Members of High-treason, drefs it. and, in a civil way, went to demand them of the House; the Parliament call'd it an Illegal, Sedition, and Traiterous act, (though I cannot vindicate them for it), and this was one of the main occasions, why the people joyn'd with the Parliament, though in so doing they had no more reason, then the roaring Blades in the Counter-scuffle, or Don Quinos's fighting with red-wine, or wind-mills. And, certainly the King hath more right, and law, in each particle of his body, then the whole Army Their humble could in reason pretend to. And this, possibly, may be one reason why Answer 3. Jan. the Army presently acknowledg'd their secluding the Members, to be a 1 6 4 2 p. 2. course in it self irregular, and not just fiable.

And if the Parliament did so much dif relish the King's, how might they abominate this of their hired Coffacks: But I must confess, they were paid with their own coyn; the Souldiers sticking as close to their promises, to fight for priviledges of Parliament, as the Parliament to their Oaths of Allegiance and Supremacy, Vows, and Protestations to maintain the King's person and Prerogative; so that, Neither barrel better

Herring.

The Members being now reduced to a small number, (and the Lord's flown away) none being suffered to fit, but those, who had their Consciences, like Fortunatus his purse, full of gold, and self-ends; were from a name of several syllables, (like those of Brasil) circumcifed (for Christians no man can now call them) under the short title of RUMP, Hist. Independ. and fagge-end of a Parliament, with corrupt Maggots in it, as Mr. Walker pair. 2. Sect. 23, terms it. And the truth of it is, confidering the many Members that went to the King, with those Eleven forced away by the Army, and this last Seclusion; and then the Remaining will onely be the Rump, of a Rump, of a Rump of a Parliament. That the Rumpers, and the Army did comply together, is palpable; but whether they perswaded the

Armies plea 1659 p. 28.

4 Fanuary

164 3

9 Fan.

Army to turn out the other members I know not, though the Army

did a little dash it in their teeth afterwards.

The Rump being thus fixt, and back'd by an inconfiderable Army (if either the Kingdome, or London to give it no other Epithet, durft know their strength) composed of more Herefies then Rolle or Pravealus could imagin, the Rump I say and the Army thus twisting their interests together, go as boldly on to the distruction of others, as Lazarellos blind Master leap'd to his own. And first, vote no more addreffes to be made to the King and order themselves the supream Authority of the Nation. And then, two days after, by the inspiration of some pretty Demon or other, make an Ordinance of their supream Rebell-ships for the Tryal of his Sacred Majesty. And having dapperly proceeded thus farre, they in the next place conclude that Writts shall no longer run in the Kings name, and at last bring the King to tryall for his Life, where his declared and manifest enemies were his Judges, under the title of a High Court of Justice: A thing which the Arfrom Kingston, my highly complain'd of feveral times the year before, when it was 18 Aug. 1647 their own case twixt them and the Parliament, calling of it contrary to the law of nature that they should be judge in their own cause. But monft from St. now the case is alter'd quoth Ploydon, the Army thinking it very fitting 23 June 1647, thut any be judges against the King, so they do but make sure work of him.

Remonstrance pag. 20. Humble Repag. 10.

Lilburns and The Army Scots Cabinet open'd.

And to bring this great thing about, for all their protestations in favour of his Majesty, all stones were turn'd that could be. Several of the Sectaries like Hugh Peters were fet up, to prattle out the necessity Overions books of a Reformation in Government, so that the people might take the change more peaceably. Then were their feveral villaines imploye to Roial project. vilifie his Majesty in print, running through all the missortunes of A pair of Cry- his Raign, still implying that his own fins were the occasion of them stal Spectacles. all; stuffing their pamphlets with abominable lyes, fet down with an infinite deal of malice, and all applyed to the ignorant people with an aboundance of smooth-faced jugling: most of them making perjury Hypocrifie, and fuch like villanies as inseparable from his Majesty as the Devill from themselves. Though if ones living, writings, and death do shew any thing of a man, then there is no such thing as Belief, if the world be not satisfied of his Majesties Vertues and Holi-

Besides these Pamphlets, several people were instigated to Petition the Commons and General, that speedy justice might be executed upon his Majesty and this as soon as the Army had conquered Hamilton, and the rest of the Royalists; Ponifratt excepted. For being now Maisters in the field, they scorned to be baffed by an imprisoned King or a few talkers at VVeliminster; for both which they had laid rods in pisse. Yer as a small chear, something to gull the world, as if their actions were not so much their own, as the desires and request of the whole Kingdome; Petitions from feveral parts of the Nation must come thick and threefold clamoring for justice against the King.

One

One of the leading cards of this cheating game was thrown from London, Westminster, Southwark, and Hamlets, to the house of Com- 11 Sept. 1648. mons, and then another from oxfordshire to the same house and the fame purpose; and a letter made up of the same ingredients from the Garrison of New-Castle and Tinmouth (was not Sir Arthur Hazleria then Governour?) to the Lord Fairfax. And having thus begun they never leave off, till they had petitioned the King to the block. For the next month another Perition comes posting from Leicester-shire October. (and 'tis well known who were their Knights' to the Commons, defireing his Majesties speedy Tryall for all the passages hapned in his raign, and this is back'd by another from the Maior, Aldermen &c. of New-Castle upon Tyne to the Commons, and this hotly pursued by another from Torkshire. And to conclude, this month a confident one was presented to the Generall from Iretons Regiment, which was farre from complementing but firuck home to the purpole. In the next month 16 OH.b. Coll. Inglosbys Regiment solicits Fairfax to the same purpose, which is seconded by Fleetwoods, Whaleys, Barksteads, Overtons, and blind Hew-Novemb. fons; nor were the foldiers of New Caftle, Tinmouth, Hartlepool, and Holy Isle satisfied with their former paper, but they also fall on again and clamour for justice: and now also cometh the Petition of Coll. Hortons Regiment; and on the last day of the month another from Sr. Hardreffe Wallers tatter-demallions, as also from Devonshire and Cornwall. And in the next Month the General is stifly solicited for the Kings December. tryal by the rabble of Briffol, Bofton, Glamorganshire, Denbighshire, Dover, and Kent with the Cinque-ports, and Canterbury, in whose propofals are these words to the General, First that you prosecute the execution of justice upon the person of the King. Words strange to proceed from such a County as Kent, who have oft bradg'd of their Loyalty; but if there be Knaves in all Families, much more are there Rogues in all Provinces! But not unlike to the former, was the letter of Exceptions and Doubts made by fixteen Kentish Gentleman, as they titled themselves, directed from Maidstone to Speaker Lenthal, for which 7. 16 Dec. they had not only his, but the thanks of the house to boot. In the next fanuary. month the fatall stroak was given, in which month for the more hastning of the Execution, several Petitions made haste from many parts of the Nation to the same intent as the former. One was presented to the General, from (the then) Capt. Smiths Troop in Oxfordshire, another from Hartfordsbire, with a third from Surrey, and a hot-headed one from London to the House of Commons, which was seconded by one from the Common-Councell of the fame City to the fame purpose and members. But that which gave the deepest stroak of all was that Long winded Remonstrance, from the General Counsel of Officers at 16. 18. Novem. St. Albans, wherein, after many extravagant expressions against his Majesty, and some Common-wealth-like puny reasons for their so do- Pag. 22,13, ing, they think it fitting to * proceed against the King; the which 64. thoughts of theirs, they at last vomit out, with more impudence, malice, and inhumanity, then an Army of Savage Canabells could, in these altonishing words,

1d p.1g. 62.

That, that capital and grand Author of our troubles the Person of the King - may be speedily brought to justice, for the Treafon, Blood, and mischief he is guilty of.

Defires fo abominably wicked, that it is impossible for any but their

inspiring Satan, to give them a befitting descant. And that they had before this, an intention to alter the Government

is palpable by the often consultations and proposals of their Agitators, and themselves in 1647, about the Government of the Nation, by fuccession of Parliaments; some advising Biennick, others Triennial, and 2 Aug. 1648. fome other modells; And now Cromwell and Ireton all along cheated the King under specious pretences, Major Huntington demonstrated in his Articles against them to the Parliament. Yet could Cromwell with good store of seeming sanctity, by his natural brasen face, prefume to bring off all those his seeming pretentions for his Majesty, under the Hypocritical and facrilegious Vizard, of profound Revelations from some Deity or other; By which means he would seem to patronize all the Armies wickednesse upon Divinity. So that the jugling humour of this Army well considered, we may well question both the modesty and Religion of one of their scribling patrons, who had confidence publickly to affert, that the Nation had far leffe cause to be jealous harmlesse, p. 3, of the innocency or integrity of the Army, then the Disciples of Christ.

These treacherous dealings of a perfidious Army, not a little assist-

The Army 4. Anno. 1647.

Llenc. Mot. p.

119, 120.

ed by the felf-ended members; brought his Majesty to his Tryall, a thing found out, but as a politick trick, to blinde the people with their open intentions, as may appear not only by their ridiculous indictment, but their former votes and actions, whereby tis palpable, that they were pre-refolved, not only to alter the Government, but alfo to cut him off, as accordingly hapned, to the aftenishment of hu-And how ancient these wicked intentions of some of them were hatch'd, was not a little hinted at by one of Crommels Captains two years before at Daintry, who then fully related the resolutions of the Army and himself to bring the King to destruction. Nor was the Vox Cali.p.s .- Revelation of Mrs. Grace Cary of Briffol (though I do not use to give credit to fuch whimms) much out in this, exactly pointing out (before these Warrs) the Beheading of the King. And whether all Doets are Prophets or no, need not here he discuss'd, though I am confident, that an ingenious Gentleman did prognosticate better then those time-serving Schismatical Scriblers, Lilly, Booker, Culpepper, or such like Sectaries, when he fung the Requiem of the King and Kingdome, at the Truths. Scct. 4. beginning of the Warres. and ment for the corners

Edw. Gangran. part.3.p.172.

A model of

23.3

-ob clin

which .

planti

The

They would not have the Kingdome fall, By an ignoble Funerall; But piously preferre the Nation To a Renowned Decollation valle de controles dieve The feer and lower parts 'tis fed Would trample on, and off the Head;

show midwhat

What e're they say, this is the thing,
They love the Charles, but hate the King.
To make an even Grove, one stroak
Should lift the shrub unto the Oake.
A new found musick they would make
A Gamut, but no Ela take.
This is the pious good intent
of Priviledge of Parliament.

Thus fell the best of men by the worst of Devills; so that this one wicked action, will verifie that old faying, that Brittain is crouded with the multitude of Tyrants, and the horrid Actors may be for the future Tho. Langi judged by the more Noble inhabitants of Nicaragua (in America) who confuttat.p. 558 formerly, (as Solon appointed no Law for a mans killing of his Father) had none for the murtherer of a King, conceiving no man to be foun-the furvey of the natural as to commit fuch crimes. And for that valt Chaos the City of West-indies. c. London who thus basely suffred their King to be murthered before their 12. P.74, 75. faces, their Ancestors will tife up in judgment against them; nor will the valour of Sir William Walworth, a former Lord Major of that City, be mentioned but in derifion of those Schismaticks of late daies. When King Richard the second, was in danger of his Life fand Crown by Wat Tylers Rebellion, Walworth raising up the Citizens by crying out, Tee good Citizens, help your King that is to be murthered, and succour Stomp. 289. me your Maior, that am in the like danger; Or, if you will not succour me, yet leave not your King destitute. By means of which the Rebells were dispers'd and the King rescued. This was the loyalty of that City in former times: But how little they have trod the steps of their Ancestors, let themselves judge and blush for shame; For being no fmall occasion of the ruine of his Majesty. The Beheading of whom puts mein minde of aftory recorded in our Chronicles in King Richard the seconds time, viz. Of an Image of Wax, or an Head of Earth Bakers Chron. framed by Necromancy at Oxford, which, at a time appointed, spake pag. 167. these words. Stom, p.301. 5

Caput decidetur, caput elevabitur:

The Head shall be cut off, the Head shall be lift up; The feet shall be lift above the Head.

And never did it happen so true as at this time; when a company of beggerly peasants, by horrid Rebellion did not only out off their Kings head, but also made themselves supream:

But whether this was made for a prophelie, or no, I know not ; yet Nostradamus, Physician to Henry the second King of France one much given to predictions, and in great repute in those times for them; had a happy guesse, when long since he prognosticated, that

Se= Cent. 9. Sea. 49.

An action fo treacherous, that it would not be expected from the De-

Senat de Londres metront a mort leur Roy.

The London Parliament shall kill their King.

vill himfelf, after so many vows and protestations to the contrary, who as ftory faith, is true to his promife with those Miscreants who contract with him; fo that his Majesty might now be dumb with astonish-Ex coll.p. 252. ment, when fix years before he cryed out with grief, And are all the specious promises and loud profesions of making us a great and glorious materia pondus King; Of setling a greater Revenue upon us then any of our Ancestors, Byli nitorem, bave enjoyed; of making us to be bonour'd at bome and fear'd abroad, rationis nervos, refolved into this? Yet doth the King yet live as a Saint as well as a tatis aqua lan- Martyr, in the memory of good men; and, as long as Learning or Piety are permitted to adorn the world, his divine meditations will be had feriptores illum by every one in greater esteem; then Alexander had of Homer, Anpromeruisse vel tonius Caracalla of Oppians Verses, or the Lord Burleigh of Tully's Offi-predominum ci. noblenesse of its Subject; that malice it self cannot deny, but that the wile aufu nefan Royall Composer hath excell'd all other humane pen-men. Nor was the do extersit, red det literarium fame of his quilonly made known to this Island, but forraigners aldet literarium. Elench, Mot. low him the priority of all others in this virtue. But I shall conclude this sad Tragedie, and Murther, with the Stanza's of a good Histori-Gualdo part. 3 an and Poet. pag. 413.

Sam. Daniel Warrs of York, and Lancaster. book.2. Sect. 109, 110. What dissolute proceedings have we here? What strange presumptuous disobedience? What unheard sury void of awe or fear, With monstrous unexampled insolence? Durst Subjects ever here, or any where, Thus impiously presume so sowle offence, To violate the power commanding all, And into judgment Majesty to call?

401

Fame, hide it close and do not carry word
To after-coming ages of our shame,
Blot out of Books, and rase out of Record
All Monuments, memorials of the same:
Forget to tell how we did lift our sword,
And envious idle accusations frame
Against our lawful Soveraign, when we ought
His end and our release have stay'd, not sought.



CHAP. III

The Inconstancy, villany, and monstrous Tyranny of the wicked Army! till the Restauration of his Majesty.

Hus did the Rump tryumph, when separated from the secluded Members. The which outing, was as great a Providence, as any that hath hapned to the distracted Kingdoms these many years (the miraculous restauration of his Majesty excepted). For if they had admitted the King to his Title again, yet had it been fo qualified, that his Authority and honour had lain in the dust, his friends and our ancient Church utterly distroyed and discredited, and an abused Nation

trampled upon by a tyrannizing and schismatical Presbytery.

The Rump being thus a Cock-horse acted on with more wickedness then the 30 Athenian Tyrants, there being no good Theramenes at Died Sicul Bib. Westminster, as there was at Athens, honestly to oppose our unheard 1.14.c.1. of Villanies, who presently Vote the House of Lords uselesse and dan- 6 Feb. gerous, and the Kingly-Office unnecessary and burthensome. And for 7 Feb. the better carrying on of their designes, order a Committee of Estates confisting of feveral Lords and Commons, who were to fit in White-Hall, and rule the Militia and Navy, and look after the Trade and fafety and peace of the Nation, and this to continue a year and no longer; 14 Feb. And makes it treason for any to proclaim the King, vote themselves a Free State and a Common-wealth, and order an Engagement to be taken all England over, to be true and faithful to them. And having thus fecured themselves, they ruled the roast till 1653. In which year 20 April. they were pul'd out by the eares, by their Generall and darling Crom- Declarar, why wel and his hireling Red-coats, who affirm'd, Wisedome and direction they diffolyed being fought from the Lord, it seem'd to be a duty incumbent upon us, the Rump. who had seen so much of the power and presence of God going along with us. And that we were bound by necessity and providence to act as we have done, even beyond and above our own thoughts and defires.

The Rump being thus squeezed out, oliver began to be all in all, and fo for fome daies the Nation remain'd without any Government, but what reflected from the beams of his Orient Nofe; in which time the Fleet, and the Army in Scotland, with others, congratulate his valour against the Beasts at Westminster, and resolve to stick to him, as was

formerly concluded upon amongst themselves.

Yet at last after some consultation, a Councill of State was order'd to 30 April. fit, till another Representative be call'd, he and his Officers acting at pleasure. At last, as the King doth with the Peers, so did he with his confiding Commons, fending out his Letters to every man who should fit, whereby none were permitted but fuch as he pleaf'd. The

4 July.

The men that were fummon'd by his particular writs (above a hundred in number) accordingly met at White-Hall, where their Patron Cromwell made a canting Speech to them, and then gave them an Instrument under his own fist and seal, whereby he constituted them the Supreme authority of the Nation, taking himself to be Don Quixor's Knighterrant, to whom all things were common. This conventicle puts me in mind of that Parliament, kept at Covenity in Henry the fixths time; which was afterwards declared a devilish Councill and only celebrated for the distruction of the Nobility, and no lawful Parliament: Because they which were return'd, were never elected according to the due Stow's Chron. order of the Law; but secretly named by them which desired rather the pag. 412.col. 1. destruction then the advancement of the Common-wealth. The majority of these men were according to olivers own heart, being of his own fraternity; by whose compliablenesse, he knew was the only way to make himself more great. To bring which to pass upon some instinct or other, they and he together diffolve themselves: A great part of them with their gray headed Speaker going to oliver, and deliver'd him the power that they pretended to have receav'd from him, whose wicked working-noddle was not unlike Ismens in Taffo who

12 December

1459

Cant. 1. Sect. 1.

- I [uoi Demon negli empi uffici impiega. Pur come fervi, e gli discioglie, e lega.

Could Devills imploy to act what he defign'd, And them, as if his flaves, could loofe and bind.

16 Dec.

Now were we again left without any shew of Government, but what lay in the fword and breafts of Crommell and his diffembling adherents; who, after three days feeking God as they faid (and their devilish Hypocrisie verified the old saying In nomine Domini incipit omne malum); It was refolved upon that Cromwell should be chosen Lord Protector of the three Nations. And was accordingly sworn, and after proclaimed.

Thus oliver Cromwel from a low estate (yet a Gent'eman) rail'd himself to the Supremacy in England, not unlike the Macedonian Nabin thus related by the Poetical Monck of Saint Edmunds-Bury.

John Lydgate. lib. 5. fol. 126.

Having no title fabe title of robbype Only by force himself to magnefye Which with fizonge honde toke full possession For to be crowny'd in thilke region.

Egregius simulandi, et d'ffimulandi Artisex qui sublatis in Cælum oculis dextraq, pettori applicata, Dei nomen invocabit laciymavitur, precavitur, aget panitentiam, doneci sub quinta costa trajecerit alloquenten. Elench. Motuum. pag. 88.

To obtain this Height, his naturall diffimulation was none of his least affistants; who with his eyes lift up to heaven, and his hands clapt upon his breast, would weep, pray, bemoan and call upon God, till he had destroy'd

him

him, to whom he feem'd most friendly; so that in this he feem'd to be typisted by Alete in the Italian Heroick Poem.

Alese è l'un che da principio indégno
Tra le brusture de la Plebe è sorto;
Ma l'innalzaro à i primi honor del Regne
Parlar facondo, e lusinghiero, e scorto,
Pieghevoli costumi; e vario ingegno,
Al singer pronto, à l'ingannare accorto:
Gran fabro di calunnie, adorne in modi
Novi, che sono accuse, e paion lodi.

And by his craft and lyes blanch o're all wrong is Agreat back-biter, but in fuch quaint wayes, As whom h' accuseth most, he feems to praise.

Nor may we be branded with want of Charity, if we suspect his Religion to be as true as he pretended: for, that he consided more in the sharpness of his Sword, than the right of his Cause, is evident from his swerving from all his Oaths, Protestations, and Promises, for the advantage of his own Interest; in which, he was not unlike Argante, in the former Poet, who

D'ogni Dio sprezzator, eche ripone Ne la spada sua legge, e sua ragione.

Did fcorn and spurn at God, and would afford, Nor Law, nor Reason, but his bloudy Sword.

Yet for all his Valour and Knavery, as Piedro Meßia admires the so-dain rise of Fulius Casar, so may I of Oliver; considering, he had not only the Royalists his Enemies, (and Experience tells us, and a Ve-Gualdo part. 4, netian well observeth, he was the greatest that ever the King had), but 19.9.515. also the Presbyterians, to both which, Cromwel's Faction was but a handful; yet may this wonder be somewhat lessen'd, by considering, that the Parliament and Non-conformists, had done formerly the main drudgery of the work to his hands. Many Articles was he sworn to observe, contain'd in the Book of Government, which with his Oath were afterwards alter'd by The Advice. As he gain'd his Government by bloud and crast, so did he keep it, cutting off all people whom he the least suspected; and toleing the people along to their own slavery and destruction, as the Pyed Pyper did the Children and Versegan.

Rease

Taffo. Cant. 2.



Caill. 2.

Rats of Hamel in Brunswick, some sour years he protected it, giving Laws to, and dissolving Parliaments at, pleasure; a thing which he, and his Creatures, formerly judged most wicked: But many men commend themselves in that, for which they despite others. And thus shall I leave oliver with Nostradamus, his Prædiction above a hundred years ago.

Cent. 10.

Le Roy des Isles sera chasse par force, Mis à son Lieu qui de Roy n'aura signe.

A King of Islands, shall be bannish'd; and An upitart Jack by force shall rule the Land.

3. Sept. 1658.

Oliver being thus wasted away in a whirlwind, his Son Richard, as the Father had appointed, succeeded: to whom all the Armies of the three Nations with some others, shoal with innumerable Addresses, pittifully lamenting the death of his Father, whom they profainly honour with all the good titles they could pick out of the Holy Scriptures; protesting to stand by him, and professing and acknowledging their happiness under his Rule. But for all these their Asseverations, he had not govern'd (prudently, piously, faithfully, to his immortal honour, as his great friend and admirer Mr. Baxter saith), long; but they, by the contrivance of Lambert, and others, having weakned his Party, by forcing him to dissolve his Parliament, thrust him out of the Throne too; by which action, as Mr. Baxter saith, he was very ill used.

Preface to his Holy Commonwealth, p.25.

6.May. 1659.

The Officers of the Army having thus fleighted him; command all things by their Consultations at Wallingford-House; and from thence issued forth a Declaration to recal the Rump again, who the next day accordingly met. And this, for footh, was by them call'd the Good old Cause; but why it should be honour'd with that Epethite, I know no more, than why the wicked fin of Sodomie should be commended by Johannes Cafa. These men having Triumph'd for about half a year, a great jealousie grew betwixt them and their Army. For Lambert returning to London, proud with his pretty Conquest over Sir George Booth, instigated his Red-coars, to Petition the Parliament for a General, (and then he knew how to act his part as well as Cromwell did in 1648). But the cunning Rumpers smelling the design, Voted this grand Office, as in a fingle Person, to be needless, chargeable and dangerous; which denyal of theirs, was so farr from danting the Refolved Commanders (who knew, that if they were now baffled, their ruine by Rump-craft would foon follow) who made no more use of the Parliament, nor the Members of the Army, then they would ferve for one anothers Interests; and so after several Consultations at Wallingford-House, publickly defired a Chief Commander again, in their Representation delivered by Gyant Desborough. The Rump perceiving the Army resolute, and searing a change of Government, enact it Treason

23 Septemb.

5. Oftob.

Treason for any to raise Moneys, but by their consent, and the next 11. Office. day (their disease being desperate) Vote Lambert, and the chief of his Faction out of Commission, and appoint seven Commissioners over the Army, Flerwood being Lieutenant-General; a man of an easie disposition, and so apt to be both cozened and commanded. But this hindred nothing, the Armies profecution of their own defigns; who to requite the good turn done them by the Rump, turn'd them out of 13. Office. Authority, leaving us without any Government, only appointing Fleetwood Commander in Chief, whose fost nature made him imploy'd by both Factions, wanting wit of himself, to do any man any harm; yet, as a Cyfer, could add fomething to the number.

The Rump being now defunct, and the Army-Lords Paramount, are continued some days without any Form of Government but those Ranters at Wallingford-House; who at last, constituted ten pure Youths 19.0000.

to carry on the affairs of the State.

But the glory of these Decemviri lasted not long, being null'd by their Lords and Masters the Army, (so unconstant were their actions), who order'd another Model of Government, under the pretty Title of The Committee of Safety, confifting of Twenty three Brethren 16. Octob. in Iniquity; all people of great pretended Sanctity, though their villany, made some think, that Hell was broke loose, and fat in Council

in a place built for their betters.

The Committee of Safety, who now appointed a pack of Beagles to hunt after some Form of Government from Utopia, Atlantis the fairy Country, or some Terra incognita, or other (provided, there should be no fuch thing as King-ship) continued not long in any peaceable condition. For General Monk hating the Tyranny of the English Army, opposed their proceedings; which occasioned Lambert with some 3. Novemb. tatterdemallions, to march Northwards the same day, that the wicked Long-Parliament commenced; thinking by the terror of these Forces to reduce those in Scotland (having had formeely good luck there) to his Obedience. But in this he ruined himself: for London, [more then could be expected from that Monster of Wood and Stone, considering their former proneness to, and complyance with intolerable mischief; and, when many of them will really be honest and dutiful to the Laws, confidering the multitude of their Schismatical Presbyterian-Pulpitiers, I know not] this City?, I say, opposing the Committee of Safety in the City, and the Rumpers playing their Cards well at Portsmouth, and other places, and General Monk politickly drolling Lambert to delays; Fleetwood and the rest of his seeming sanctified Associates fell to durt. By which means, the indefatigable Rump was restored again, and 26. Decemb. with a feeming joy received by the Time-ferving Army, their former stiff Enemies, now protesting themselves their especial friends. Nor need this Hypocrific appear any strange matter from such like Hirelings as they were, who are Masters of their own tongues and humours, and can commend and vilifie according as their own Interest leads; of which their actions towards this very Rump, will testifie sufficiently;

R 2

Declarat. 22. April. 1653.

For, when they dissolved them, [1653.20. April], they then call'd them. a corrupt Party, having an aversion to things conducible to the good of the Common-wealth, and opposition to the people of God, And that through the corruption of some, and jealousie of others, the non-attendance and negligence of many, would never answer those ends, which God, his People, and the whole Nation expected from them. This is an Indictment black enough to make any man odious to all the World; yet few years after, the Scene was altered, and those aspersions quite forgot. For when their Interest ingaged them to restore the Rump again, Good God! how they

Cleaveland.

- Stroak them on the head, Call them good Boys, and buy them Ginger-bread

Declarat.

Humble Representation. 5 Uctob. 1659.

Then they look upon them as people faln from Heaven, and think nothing can be too good for fuch white Boys, professing, That the mant of 6.May. 1659. them is one cause of the Lords with-drawing his wonted presence, for they were eminent Afferters of the Good Canfe, and had a special presence of God with them, and were figually bleft in that work. And with this same Legerdemain was the poor Rump gull'd the third time. For, but some fix dayes before they were again cast out by these Souldiers, the very Army call themselves several times the Parliaments Army, and humble and faithful Servants, protesting, through the help of God, that they would be found (notwithstanding all endeavours to the contrary) faithful to them. But Experience proved, that this their Protestation lasted no longer, then that the Rump acknowledged them (or rather, five or fix Chieftains) in Authority, fo, that I may fay of the Army, as was formerly fung of the Pope, by one of our own Poets.

Georg. Goodwin. Metiffa. Relig. Post. E-

leg. 2.

- concessa potestas, - non -Illius Imperium fasq; nefasq; facit. Dat, rapit, exarmat, ditat, depauperat, ornat, Fædera rescindit, bella cruenta ciet. Cuncta tamen licite, quoniam generale-- Imperium nil nisi jure facit.

These have all power, and by their Swords can cause, Things to be good or bad though 'gainst all Laws, Can make us poor or rich, can give or take, Raife cruel Wars, and all Agreements break; Yet all these things are legal, cause their might, So frames their Rule, that what they do is right.

* Populus nullis By which means we feem'd to be return'd to the first Chaos of Governlegious teneba- ment, * where people were ruled by no Laws, but the will and lust Trincipum pro- of their Chieftains, as Justin informs us. And probably, that peo-Justin. pag. 1. ple under no Laws, live more happy than those, whose Laws and GovernGovernment are to apt to change, that they know not what to trust to.

next day.

The Rump being thus restored, thought nothing, but that all would fall down and worship them: But in this they quickly found that they reckon'd without their Hoaft. For, General Monke perceiving the inconfishency of these self-ended, erroneous, papular Governments, with the good of the Nations; resolved to crush the proceedings of any more such like wickedness. For which purpose, with his small Atmy. he moved towards London, by any rafic, and sedious motion; by which means he founded the hearts of all the Nation, by their Address to him where he found all the clamour for a Free-Parliament, and through it the Restauration of their desired King And to bring this about after some complements with the Rump, (who now fear'd him) for a blind, and fashion fake, he restored the long-banish'd Secluded Mem- 21. February bers. O feeme people / unlad, and patref

A piece of a Parliament being now drawn regether by the addition of the Secluded Members to the Runn; the good Nobiley, and Gentry of the Nation, began to be valiant once more and to utter forme thoughts of Kingship: Knowing, that the animoticy of the two parties in the House against each other, would be the Rampis destructions and the occasion of a New-representative a for which, they nominated a Council 24. February. of State confishing of thirty Members; and the next Moneth, Dissolved 16. March. themselves from being a Parliament, leaving the Government of the

Nation, to the aforesaid Council, till the New representative mer. The New-Parliament being met according to their Writs, received 25. Apr. 1660. his Majeflies Gratious Letters to them, by Sig Fohn Greenwill; and unanimoully acknowledge him for their King, and Soveraign, with delices 1 May. of his return to receive his Crown. And having prepar'd all things for his reception, he accordingly return'd to England, (where long may he raign') to the unspeakable joy, and benefit of the good, and Loyal people, and the confusion of Rebellion, and Schism.

Thus in the space of eleven years, have we run the Gant-lope, through the feries of seventeen Governments, of which take this following though it more result to layer of the from the soil

scheme.

knack of heidings as neconed before his gore. This is a little
 1. King Charles the first and y lainter, and and rus mi
2. Rump.
3. Oliver and his Officers, 20. April 1653.
4. Council of State, 30 April.
5. Barebones Parliament, 4. July.
6. Oliver and his Officers, 12. Decemb
7. O. Cromwell Protectour, 16. Decemb
 8. Richard Protectour,
9. Rump the second time, 6. May 1659
10. Wallingford-house Junto, with Lambert,
and Fleetwood, 13. Octob. word
11. Councilof ten men, 19. 080b.
12. Committee

12.	Committee of Safety,	26. Octob.
13.	Rump the third time,	26. Decemb.
14.	Secluded Members, and Rump, -	- 21. Feb. 16 19
	Council of State,	16. March.
16.	Parliament,	25. Apr. 1660.
17.	King Charles the fecond,	The state of the s

And what miferies the Nation underwent in these chopping, and changing of Models, is not yet forgot. This thing was to day High-treafon, which to morrow was good law; and the feduced people fwore to maintain that, the contrary to which the next week they were constrain'd to defend: So that old Chancer's complaint, may well be here revived.

Clerk of Oxford's tale par. 6. f. 59. L.

W. History

D fterne people! unfab, and untrewe, Ave undiscrete, and chaungying as a fane, Delpting ever in rumur that is new, For like the Moon ever ware ye, and wanc, Ever full of clappying, dere enough a iane Bour dome is false, your constaunce evel preveth, A full great fool is he that on you lebeth.

And all this, by the power of a faithless, rebellious, schismatical, and heretical Army, compos'd of people betwixt whose hearts, and tongues, was a certain Antipathy; so that it had been more credit to them, had Abbot's Geogy. they been framed like the people of Quinbaia, (not unlike those Wymaypanamyans) and other parts of Peru, with their heads in their brefts ; for then their tongues had been so near their hearts, that they could not have given their tongues the lye. But these were agreeable to the Pfal, 55.20,21. wicked man, complained on by David, who did not onely break his Covenants, but was also full of deceit. But this wickedness of theirs they indeavour to wipe out, by affirming they did but follow the steps of the Parliament, who swore to maintain the King, yet cut off his head; though'tis no excuse to save a thief from the gallows, to plead, that the knack of stealing was invented before his time. This jugling is odious in any man, but, especially for a Souldier, whose protession, like our Knight errants, is to right all people, punish the wicked, and relieve the opprest. And thus taken, no man can but honour his calling, knowing, that in a good cause, none deserves his wages, or pay better; ventring life, limbs, and all that is dear to him, for his Countries be-

> But for your Souldiers of fortune, who censure the goodness of their cause, by the greatness of their pay, and booty ; who venture their lives onely for their own private interests; and fight meerly because they hate peace, or, because their former villanies in time of tranquillity would be brought to question, who know no Conscience, and acknowledge no Law, but that call'd Martial; [the which though the fevereft, yet fo feldome

pag. 314. Purchaf. part, 4. pag. 1185.

Armies Plea 1659. p. 24.

nefit.

seldome put in practise, or at least, runs by partiality, witness the condemning, and quitting the same (once) great man about the same falt, that like the Rack in England, 'tis rather talk'd of then known]. As for these Banditi, or rather wild Canables, they are so much the Pest of a Nation, that they were not unlike that antient plague, call'd by the Northern-people, the Grace of God; yet, for all it's good name, the effects of it was destructive: And as they pray'd against the graces of God, meaning that fickness; so might we against our Army, said to be composed of Saints, though their actions, and intentions were altogether wicked; being constant to nothing but Gain, whereby the Poets observation may more especially be appropriated to this Army.

> Nulla fides, pietasque viris, qui castra sequentur; Venale que manus, ibi fas ubi maxima merces.

Lucan. lib. 10.

Nor faith, nor piety, these hirelings sway; Thinking there is most right, where is most pay.

These men were more fit to fight under the Banner of the one eved Arimafpi, who formerly used to wage war against the Gryffens, meerly Quod genus hofor the greediness of gold; or the aviritious 87rians, who like these men, minum, - nihil will perpitrate any thing for money: then to lift themselves amongst quod refugiciti, Christians, who should first know the reason of the war, before they aibit tam turpe enter into it, and then act wholly for the publick good. Not fighting quod erubescat pro and con, according as their Officers (prompted by private opens) fippus Exid. please to lead them on; as if like Bull-rushes, they ought to be obedient Hierosoldibis. to every blast of their rotten-hearted Commanders.

And if cowardice (athing not to be separate from all honest men. let the Philosopher think the contrary) have been thought by the best Souldiers worthy of death; what punishment is fit for these Needhamites, who have no end, or reason for their supposed valour, but the destruction of those who are better then themselves? as if like Envy in the Poet, they repined at the flourishing of good things. So that truly it may be faid of them, as the Long-Parliament, usher'd on by their own confidence, was pleas'd to affirm of the King. That notwithfanding all the Vows, and Protestations, to govern by Laws, which have been disperst throughout the Kingdom, to blind, and decieve the people, the most mif- Ex. Coll.p. 575. chievous principles of Tyranny are practifed, that ever were invented. For if Le Sieur Colletet doth give us a true discription of Tyranny, (and he was both learn'd and ingenious enough to understand it) we may eastly conceive that it was never more practifed, then in these late times in England.

Ravir la paix, & le repos, Accabler la France d' impos. Rire du peuple, qui soupire Sons le joug d'un cruel Empire, Epigram.p.212.

Remplir

Remplir d' infames Garnisons. Fonsque, au foger de nos maisons. Vouloir qu' en nos propres familles, Le soldat caresse nos filles: Forcer en tout temps, en tout lieu, Les Loix de l' Estat, & de Dien, Sage Conrart, c'est la manie, De la nounelle Tyrannie.

To over-cloud our peace, and reft, The Land with Taxes to infest, To' Abuse the people, who do groan Under a Curst, bloud-shedding Throne, To cumber mankind with a Croud Of Garrisons, base-born, yet proud, To let the Souldiers fore our eyes, Abuse our Daughters, as their prise: Always to violate, and withstand, The laws of God, and of the Land; Is, Sir, if I can right define, Of Tyranny the onely fign.

De Imperandi £2p.24,25.&c.

And this description agrees with those villanies to make up a Tyrant, mentioned by the learned, and, amongst the rest, that ever tamous Saravia, the Mauller of Beza. And really, the arrogancy of every beggerly Authoritate 1.2. Red-coat, and intolerable pride and infolency of every upftart dunghill-bred Commander (many of their extractions being little better) was fuch, that we had cause to think, as was formerly said of the days of Tot erant in King Stephen, that there were in England as many Tyrants, as Gover-Anglia Tyranii, nours of Towns, and Castles. And I fear, [nor doth my doubt argue domini Lanf. want of charity] that many of them by their arrogant wickedness, have Consult. p. 559 not crost the Proverb, Set a Begger on horse back, and he will ride to the

Devil. For we know that such upstarts are naturally most proud, which hath been held above an ordinary fin, and what fign of repentance they

have yet shewn, I am altogether ignorant.

How our Nation was reformed, (after so much fighting for it's pretended happiness) when our Kings, Nobility, Clergy, and Gentry were thrown by as useless; and Coblers, Draymen, and such Mechanicks, set up in authority to domineer over us: will make posterity blush to confider, as it hath done Forraigners, rather to abuse, then pity us. And will remain as a fign to posterity, of the Armie's abominable hypocrific, Armies plea, and falshood: When they had the confidence to affert their first cause, the just rights, and liberties, of all honest, and good men, in their peaceable, and quiet living; and not at all indulged, either themselves, or others, in the troubling, suppressing, or abridging, any, though keen, and froward against the Army, in the free use, and enjoyment of their just rights, and liberties; and all this, and much more, with simplicity, impartiality, Rivapi.

1659. p. 7,8.

partiallity, and uprightness of heart. Yet all this not half so true as the sea burns, let the Country people confide never so much in the Proverb.

'Twas a mad world, my Masters, when John of Leyden a Taylor, must be made King of the Universe: And Robert Kett a Tanner, ruin our English inclosers according to his discretion; Or Michael Foseph a Black-smith; endeavour to correct the King, and his Council. Naples, we may suppose, was well reformed, when Thomas Anello a poor Fisher-man; would there rule the roaft, to the destruction of many starely buildings. And the Kingdome of Spain had small reason to bless her happiness, when the fortish Commonalty against their King, [the Emperor Charles the fifth] and Nobility, must be govern'd by the balest fort of people; as Bodadilla a Cloth-worker at Medina del Campo, Villeria a Skinner in Pru. de Sando-Salamanca, and such like offils of rationality. What prosperity could val. part. 1. they expect from their Junta's, when in their great Assembly, none durst speak but such , as one Pinelles a Cloth-worker was pleased to order; 16. Sec. 20. by the pointing to them with his Rod of an Usurpt Authority? And what a Bedlam should we have had in England, if the Inferior rusticks of Kent, Effex, &c. under Wat Tyler a Taylor, Fack Straw, and others fuch low-born chiefrains, had prevail'd against King Richard the second, who endeavoured to destroy the King, Nobility, and Clergy; extirpate all Learning, and overthrow all Government, by their levelling humours? For which purpose, they murdered all persons of quality, which fell into their clutches if not of their fociety; burnt, and distroy'd the best houses in London; And had so little respect of persons, that every slave amongst them, would sport themselves upon the King's bed, and impudently invite the King's Mother to kifs with them, whose head they also broak in a Tyrannizing frolick: And that their villany might be compleat by a bloudy Sacriledge, they took Simon Tibald, alias Sudbury, Arch bishop of Canterbury, and in their devilish fury, by eight mangling stroaks, cut off his head; and for more infamy, fet it upon Londonbridge.

How parallel (or rather excell'd) our late Rebellion hath run to this, is not unknown. How hath our Nobility, and Gen'ry been trod upon, and that by the scum of Manhood; whose wicked designes were mainly carried on for their utter annihilation: And they began betimes, witness that consident Petition of the Rascally Londoners, at the beginning ex. coll.p.548. of the Long-Parliament, that the House of Lords might not be distinct from the Commons, but both to sir together, by which means the King would be forced to descend too. And with what applause the Commons received this durty Paper, is clear from their swagning with it before the Lords; whereas their Loyalty had been more shewn, had they burnt the Petition, and cut off the Presenters ears; but then I believe some of the Composers, would have pleaded Protection by Priviledge of Parliament, for 'tis more then suspected who set such people

on work.

Ċ

Thus

Sect. 28.

Porque quando se ais grandes podais dezir que vistes los Cavalleres.

Thus was Nobility ftruck at, and afterwards by the rabble held in real reproach; so that their intentions seem'd to comply in wickedness Sandoval, lib.6. with those dung-hil Rebels in Valentia, who were resolved to destroy all the Gentry; which occasioned a Hat-makers wife in Saint Catharinesftreet in the same City, seeing some Gentlemen go by, to shew them to her children, and they asking the reason, she replyed, Because when you come to be men, you may fay that you have feen Gentlemen. the Gentry alone that fuffer, but, how also have our Princes been not onely abused, but murthered : How hath learning been out-vapoured by ignorance : And our Reverend Clergy outed by a swarm of Enthusiastick Schismaticks: Nor do we want the loud Cry of a Reverend Arch-bishop to make the story alike. Yet how far our modern Hectors are from Repentance, I need not tell.

For my part I have a better opinion for the Tyrian flaves, who flew all their Lords, and Masters, onely one by chance escaped call'd Strate: yet atterwards on their own accord repented, and chose Strato for their King; then I have for those Scythians, who (though their occasional crime was not great) would not be brought to obedience, but by force, and scourges.

Fustin. lib.18.

Id. lib. 2.

CHAP. IV.

The Grand Perjury of the Parliament, and Army.

Fall things, nothing is more destructive to government, then Perjury, and falseness; amongst the retainers of these fins, all Laws, or Constitutions, (the foundation of Rule) being of no validity. Nor is this of it felf onely a political fault, but a great fin against the Almighty, of which the Poet speaks like a good Divine, (as he might be, for ought I know.)

Lud. Lucius Hist. Fesuit. liz. 3. cap. 2. Pag. 317.

- Quidenim magis este profanum, Aut mage turpe potest ; quam facris ludere pactis, Vinclaque divini violare sacerrima juris?

Nothing a man more base and wicked shows, Then to break Sacred Promises and Vows.

Yet nothing hath been more familiar with our late Grandees then this; which makes me sometimes apt to fancy, that our Phanaticks hold all manner of Oaths unlawful, (though before a Magistrate) meerly as a pretty falve for their Perjury, thinking those not fit to be kept, which in the Original is unwarrantable to be taken. And this reason, as Proseclu doth hint, was formerly in use amongst Priscillians, who though they opposed the legality of Oaths, yet had this for a rule amongst themselves.

Elenc. Haret. pag. 53.

T

Fura.

fura, perjura, secretum prodere noli.

But from discovering your designs forbear.

Thus the Gracian Lylander made so little Conscience of Oaths, that he affirm'd, they were but to deceive men, as falle-play children. And, whether our Non-conformists are of the same opinion, or no, I know not; though I am confident King James tells us, (and experience makes it not Baf. Dor. lib. 2) altogether untrue), that they care as little for the Observation of Oaths 1. 33,34. as another. Though I believe, that many of them, at their last hour, will be asham'd at their hands, either for holding them up at the Covenant, or subscribing our late Engagements; as Rodulphus the Duke of August Brun. Schwaben (by some of our English Writers erroniously call'd Duke of Trias Electroral. Saxony) was for violating his Faith to the Emperour Henry the fourth. Mutius de And without question, if many of our Time-servers were to have Germ. 1. 15. their fidelity tryed by Ordeal (a fashion amongst the Ancient Saxons), P. 130. there is few of them but would either burn their toes, or end their dayes by their knack of finking: Or, if we had but here, some of those ancient Fountains mentioned by Alexander ab Alexandro; how many Lib. s.cap. 14. thousands would make as good sport by diveing, as Lazarello when shew'd about Spain in a Tub for a strange fish.

But to return to our late times, in which, we are first to consider the two Oaths, one of Supremacy, (made in Queen Elizabeth's time), and the other of Allegiance (made in King Fames his reign) wherein, all are sworn to defend the Kings Person, Progeny, Power, Authority, and Priviledges, and acknowledge him to be Supream over all; and this also the Protestation and Covenant bound them to keep. But, how these were observed, and that by the Parliament it self (every Member therein having taken the two Oaths), is not unknown. And, if these allow'd them to fight against the King, or at least to kill him, I shall lament my Baptism,

and put no more trust in my Creed.

When the Rump had perjured themselves by beheading their King, they frame an Engagement, obliging all to take it; or else to have no benefit of an English-man, the words of which were these;

I do declare and promise, that I will be true and faithful to the Common-wealth of England, as it is now established without a King or House of Lords.

This was taken by all the Officers and Souldiers of the Armies who return'd their Subscriptions in Parchment-Rolles, to make the work more fure and lasting; and besides them many others took it.

But the Army kept not long to this their Solemn Engagement; for they not only rooted out the Rump, but alter'd the Government again to a fingle Person, by making Oliver Crommell Protector, whose Coun-

cil,

cil, by Order of his Parliament, was to swear Fidelity and Allegiance to him; and every Member of Parliament, both then, and for the future, did, and was, to swear Failty to him, thus;

26. June. 1657.

I A. B. Do in the presence, and by the Name of God Almighty, promise and swear - That I will be true and faithful to the Lord Protector of the Common-wealth of England, Scotland, and Ireland, and the Dominions and Territories thereunto belonging as Chief Magiftrate thereof : and shall not contrive, design, or attempt, any thing against the Person or lawful Authority of the Lord Protector . -

This Oath in behalf of Protectorship, and a single Person, lasted nor long: for, the Army having overthrown Richard, and again restored the Rump, another Oath was ordered to be taken, in these words;

You shall swear, That you will be true, faithful, and constant, to this Common-wealth, without a fingle Perfon, Kingship, or House of Lords.

And after all this, as if one Oath fignified nothing, fome of them took a new-found-out Oath of Abjuration against Kingship, though poor Souls! only to their own shame and confusion. And this was the pretty invention of the hot-headed Knight Don Hasterige, one, of Dr. Burges's Principles, to abominate and hate all Bishops, but to imbrace and love their Lands dearly; but this fault is not only incident to them, it being the main reason, that there is such a skip-jack as an

English Presbytery.

Such horrid Perjury as this, and fuch abominable Villanies committed by our late Parliaments, made them not a little guilty of the highest Sacriledge. The Parliament-House where the Commons now sit, being formerly St. Steven's Chappel, built by King Steven; The confideration of which, might have moved honest men to have acted more religiously, though these men only sate there to ruine both it and the Church: It being a knack amongst our new Saints, to pull down Churches for the Propagation of Religion, an action of more malice than reason, being as ridiculous, as the wife-men of Gotham, to put Saltfish into a Pond to multiply; or to hedge in the Cookow: and as simple as Gage's Travels, Maestro Nuño (Divinity Professor in Valladolid) who made a great deal of clutter, to borrow Boots and Spurs, because he was to ride in a Coach. But of this no more: only if those men be not perjured who swallowed these contradictory Oaths, I shall allow my self not only irrational, but bemoan my condition, because not born one of the old Agyptian Heathens, whose Religion punish'd such sins with fevere death.

pag. 101.

CHAP. V.

The wicked Sacriledge of the Parliament and Army.

He Schoolmen and others, make a threefold Sacriledge, vi? either by taking away from, or violating in, a holy place, a holy thing; or fecondly, an holy thing from, or in, a place not holy or fanctified; or lastly, a thing not holy, in, or from a holy place. And, that there are some places and things holy, I suppose, few (but those who are wickedly interested in Church-Lands) will plead ignorance;

For, though this or that, originally be not really holy of it felf; yet, the Dedication and Confectation of them by the Church, to holy uses, makes them holy to the Lord. For, faith God,

Apellatione autem rei facre accipitur ea que fanttitatem aliquam babet, aut Chrifti inftitucione, ant Ecclefia Confecratione caitem quam Ecllesia ad sacres usus & Ministeria destinavit. Jo. Sor. Institut. Moral. part. 1. lib. 9. cap. 27.

devoted things that a man shall devote unto the Lord. - every Levit. 27. 28, devoted thing is most holy unto the Lord. And these things once offer'd unto the Lord are not to be profaned: And, if any through ignorance id. 5. 15. 18. fin against this, He shall make amends for the harm that he bath done in Id. 22. 15.

the holy thing.

Belshazzar's sin was not so much for being drunk with Wine, but Dan. 5.2, 23. his facrilegious drinking out of the Vessels of the Temple: Those who rob God of his Tithes and Offerings, are severely curst, and an Mal. 3. 8, 9. express command against exchanging or alienating those things which are holy to the Lord, as the Lands of his Church. How highly did God punish those who regarded not his Temple, every man running unto his own House? and, what little impression hath this made upon Hag. 1.9, 19. England, where most forfook the Church, drawing themselves to illegal Conventicles, and such private Houses, never intended for such publick duties? 'Tis noted as a great aggravation of King Ahaz ini- 2 Chron. 28. quities for destroying the holy Vessels, and shutting up the doors of the 22, 23, 24. Temple, though amongst our late rebellious Reformers, such actions were esteem'd a true token of holiness. Feboash King of Judah, took 2 King. 12. all the treasure and holy things out of the Temple, and sent them to 17, 18. Hazael, King of Syria, for a bribe, and was recompensed by being flain by his Servants. But our Innocent King was murdered by those who had fed their Brethren with Monies impioufly rent from Church-Lands; whereby their Villanies were doubled, to make them more serviceable to their cloven-footed Master who set them on work.

The wifest man that ever was, assurethus, That it is a snare to a Prov. 20. 25.

man who devouresh that which is holy; and after vows to make enquiry:

Out of which words a learned Writer observes, That he is guilty of death, who ipsius aut sacras, aut consecratas apertendo, i. e. tollendo sins against God, either by alienating, quod jam illius est, aut quod illi debetur retinendo. Junius taking away, or keeping back, those

things which are holy or confecrated to the Lord. Ananias and Sa-Ad. 5. phiras act, is held by Divines as a true pattern of Sacriledge; for which they fuffer'd death by a special judgement of God, as Achan in the old time was stoned to death. St. Paul admires that any man should Rom. 2. 22. be fo wicked as to commit Sacriledge; and our late Sectaries wonder, that any should stand in aw of it: Our Saviours whipping the buyers and fellers, and fuch like, out of the Temple, is no small fign, what respect should be held to our Churches, not to be turn'd into Exchanges; as is well known, the once famous Cathedral of St. Pauls was.

For Confirmation of this, many heavy examples of Gods judge-Ezra 6.11, 12. ments against those, who have either violated his Church, or alienated his Messengers Lands, might be drawn out of the Macchabees, Sir Henry Spelman, and other Historians, but that the certainty of such

punishments are unquestionable.

Nor did the Reverend Fathers of the Primitive Church (led by the example of Gods fevere threatnings and chastifements of such horrid wickedness) wink at such faults as this. A Reverend Afferter of

> the truth, politively affures us, that he who commits Sacriledge, by taking or stealing any thing from the Church, may be placed beside Judas, who betray'd our Saviour. And not much

Du unto vehementius judicandus est fur Sacrilegus, qui aufus fue it, non undicung, tollere, fed de Ecclesia tolle e. Qui aliquid de Ecclesia furatur, Judæ perdito comparatur. August. in Evanz. Joan. Traft. 50. p. 80. F.

2 Concil. Edit. Bin. vol. 1. p. 100. a. b Concil. Bin. pag. 180. 6 Edit. Crabbe. To. 1. p. 161. col. 2.

Mat. 13.17.

c Orat. 1. p. 361. d Hift. Ecclef. lib. 3. c. 8. e Spelman. Concil.p.235.

Siquis docet domum Dei contemptibilem effe, & conventus qui in ea celebrantur; Anathema fit. Concil. Gangrenf. c.q. Bin. vol. 1. p. 384.

Ut non folum Excommunicatus, sed etiam Anathematizatus moriatur. Concil. Turonens. 2d. c,25. Bin. To.2 p.660.a.

that they should dye accurled.

disconsonant from this, is the opinion of the Ancient Popes a Anacletus, and Lucius; who affirm, that those who rob and abuse the Church, are facrilegious, and as much guilty, as if they had flain a man. How lamentably do the two old Fathers Gregory Nazianzen, and Theodoret, complain of the violation of Churches, and Church-plate and Treasure? How earnestly doth & Boniface dehort King Ethelbold from acting Sacriledge? And, How plainly doth Innocent the third tell us, that he commits that fin, who layeth violent hands on a Bishop; Then miserable were those tumultuous wretches at Westminster, by their wicked affaults; but farr more those who destroy'd the Reveren'd Archf Lib. 3. Epift. bishop Land, one of more Integrity and Religion, than Prynne, Gage, Burton, Hornius, and the rest of his railing Enemies.

Nor are the fingle Fathers only testifying the hainousness of this fin;

who perpetrate this Iniquity. In one of them it was concluded upon, That if any one teach, that the House of God, or those who meet in it are to be defpiled, let him be accurled. And with this doth another Council also agree, affirming, That the fin was fo intolerable, that they should not only be excommunicated, but

And, with these agree several other forraign

but also the whole Church [And he that neglects to hear the Church, let him be unto thee as an Heathen-man and a Publican.] represented by their Council, have, after much feeking God, folemnly curst those

forraign Councils, too tedious here to be related, being all to the

same purpose, which are enough to demonstrate, how the Fathers and props of the Primitive Innocent Church did look upon this fin as most abominable, which might eafily perswade any that dare pretend to honest prin-

Concil. Colonieni. part. 9. cap. 17. Crabbe. 70. 3, p. 808.
Concil. Aquisgraneni. lib. 3. cap. 12. Id. lib. 2. c. 28. Crab.
To. 2. p. 726, 729. Concil. Constantinopol. Quinfeatum,
Canon. 97. Francisc. à Coriolano summ. Concil. pag. 60. vid. Plura in Conciliorum omnium General, & Provincial, collectione Regia. Edit. Lucce. Paril. Anno 1644,

Docemus etiam, ut sacerdotes Eccleffas suas omni honorifi.

centia cuftodiant in divinum Ministerium, purumq, ferviti-

um, & in nibil um praterea. Nec illic bi permittant quid su-

perflui, ne c vel intronec vel in proximo. Nullum illic vaniloquium nihil factum indecore : non hic inordinate compotati -

onis locus, nec vanta is unquam alienjus : nec Ecclefia Comi-

terium Canis iniret, nec porcorum plures quam quis [i.e. custos es Spelman] possit regere. Canon. 26. circa. An 967.

Spelman. Concil. pag. 451.

ciples, to keep themselves from such Iniquity.

But because some may look upon these instances as only extranious or forraign, and so not binding to the people of England, [Though the Laws of our Land, affirm the contrary, allowing and receiving as proper, all such Canons, Constitutions, &c. which are not repug-25 Hea.8. c.19. nant to our Laws, and the Kings Prerogative], I shall shew you at the end. with as much brevity as I can, what care hath been had by the State of England, over the Church and her priviledges for many hundred

King Edgar about an hundred years before the Conquest, ordain'd

That Churches should be imploy'd to no other use, then Divine Service; and, that with all honour and respect, every thing to be done in all decency: all babling and fuch vain discourses to be banish'd thence, with all manner of bousing and tipling. Nay, that a Dog shall not be permitted to enter

the Church-yard, or a Swine, if they can possibly be kept out. And many other Canons commanding reverence and respect to the Clergy and

Church, may be seen in the same place. Besides these, there is another ancient Order of the Church of Eng-

land, wherein it is strictly forbidden to imploy the Vessels belonging to the Church, to any other use whatsoever then Divine Worship. In which Canon is also set before their eyes, as a warning-piece, Gods judgement upon Belfhazzar, for carousing in the Vesfels dedicated to God and the Church.

And formerly the Kings of England were so careful of these things, that they have put heavy fines upon those who either rob'd God or his Church, as may appear by the De-

Nullus facer dotum feu laicus prafumat calicem aut patinam aut qualibet vasa sacra & divino cultui mancipata, ad alios usus retorquere. Nam quicunq, de Calice Sacrato aliud bi-bit præter Christi sanguinem, qui in Sacramento accipitur, e-patinam ad aliud Ossicium habet quam ad Altaris ministerium; deterrendus est exemplo Balchasar, qui dum vasa Domin in usus communes affumpsit, vitam pariter cum Regno amifit. Seet. 18. Spelm. Confit. pag. 594.

Quicung, res Dei vel Ecclefia abstulerit, duodecima componat folutione, Episcopi ves undecima folutione, &c.

Spelm. Conf. p. 123.

crees of King Athelbert above a thoufand years ago; and several other English Councils, as the industri- concil pag 398, ous and learned Sir Henry Spelman will inform you. Nor have these 497. Sacrilegious Verlets only escapt with a fine, but have been loaded with the severe and just Curse and Excommunication of the Church. Of which form, for example take this following; pronounced by Boniface

Weaver's Fun. Mon. p. 48.

Archbishop of Canterbury, affisted with other Bishops in their Pontificals, against all Church-spoilers and breakers of Church-liberties. By the Authority of Almighty God, the Father, the Son, and the Holy Ghoft. me Excommunicate, Accurfe, and from the benefits of our holy Mother the Church, we sequester all those, who hereafter willingly, and maliciously, deprave or spoil the Church of her right. And all those that by any craft, or wiliness, do violate, break, diminish, or change the Church-Liberties and free Customs, contain'd in the Charters of the Common Liberties, &c. And, besides this, many other instances might Addit. in Cal be given of the heavy Imprecations laid upon the facrilegious person. ce, Mat. Paris. by authority of the Church. For few there are, which have been Founders or Benefactors, but, in their deed of gift, some heavy curse or cept. Histor. de Other is denounced against those who shall either alienate or take away die in Anglia, their charity and liberality.

Nor hath this Sacrilegious Villany been only fined, curst, or excom-

municated; but as a reward for their wickedness, have suffer'd death by Law: amongst others, our Chronicles assure us of five, who suffer'd at one time, three of them being hang'd and burnt, and the

p. 241, 242. Reyner. Dif Append. p. 49,

Austnarium

Stow. p. 431.

col, 2.

other two prest to death: And to them may I add the hanging of William Mandevil, Baily of Abington, who under pretence of holiness had Idip.372.col.1. rais'd a Tumult, but especially against the Priests, whose heads he vow'd to make as cheap as Sheep-heads, which were then, as fome fay, ten a peny. And how any man could think to escape without severe punishment, for alienating the Church-Lands, I know not. Since Hea.c.1.13. former Parliaments (how wicked foever the latter have been) have 50 Edw.3. c. 1. been so careful of the Priviledges and Maintenance of the Clergy, Rich. 2. cap 1. that they have confirm'd them by many Statutes. But these men care no 6 Rich 2 c. 1. more for what the Laws of the Land say, then oliver, who used to 32 Hon. 8. C. 12. call Magna Charta, Magna Farta. For, if they had, they then, had never so Sacrilegiously and Trayterously violated the Statutes both of God and Man; yet, for all this, hath this wickedness been perpetrated by those who pretended the greatest oftentation and shew of holiness: as if to vilifie Gods House, were the only way to do him most ser-

I Phil. & Mar. 2 Mary. c. 8. 1 Eliz. c. 2. 1 Fac. c. 3. Speed. p. 888.

It is not, I suppose, unknown to any in Warnick, how facrilegiously the Parliamentarians behaved themselves in St. Marie's Church, and the Chappel adjoyning to the Quire; beating down and defacing M.C. Relat. of the ancient and curious Monuments of the Beauchamps. Nor can Colthe Expedition chefter forget how inhumanly they used the Corps of Lady Lucas, and Lady Kelligren, dismembring and disjounting their Trunks, and wearing their hair in their Hats by way of Triumph. Never dreaming Amos 2. 1,23. (for all their Saint-ships) how God doth punish the violaters of the

Dead.

in Kent.

P. 164.

vice.

How was the Church in Sudly Castle at the beginning of these Wars, profaned ? Not only the Monuments of the Chandoifes spoil'd, but one part of the Church converted to a Stable, whilft the other was little better than a Shambles, the Pulpit being made the chief stall where the meat was hung up, and the communion-table served for

a board to joynt upon.

The Inhabitants of Weden-Pinkney in Northamptonshire cannot yet forget how Mr. Loffe their Minister was abused, whilest he was officiating, by the fouldiers, who rid into the (hurch and wounded the Minister because he would not go along with them, they refusing to tell him by what authority they commanded him. An action so wicked Quis home est that the very heathens will rise up in judgment against them. And tanta confidentiation and tanta confidentiation and the standard transfer of the standard transfer those of Chelmsford in Effex, need no remembrancer, how their Church-dozen audeat windows (having the History of Christ and the Scutchions of Benefact-violate ? Plaut. in Rud. Act. 3. ors painted in them) were batter'd down by the instigated rabble, who seen. 2. not content with this, layd violent hands on Dr. Michelson their Parson, and rent the Common Prayer Book with a great deal of joy. This re- Merc. ruft. Pag. formed town, as my Author (aith, was govern'd by a Tinker, two Cob-16. lers, two Taylors, and two Pedlers.

How miserably was the ancient Cathedral Church at Winchester dealt withall, the famous Monuments of the Dead utterly defaced, the bones of Kings, Bishops, &c. thrown about the Church, the two famous Brazen Statues of King James and King Charles erected at the entrance into the Quire, pulled down, the Communion-Plate, books, hangings, cushions &c. seif dupon and made away, the Church-vestments put on by the heathenish soldiers, riding in that posture in derision about the streets, some scornfully singing pieces of the Common-prayer whilst otherstooted upon the broken pieces of Organs. The stories of the old and new Testament curiously beautified with colours, and cut out in carved work, they utterly destroy'd, against which wickednesse the Prophet David of old complained. Nor did the famous Or- Pfalm.74.6. gans escape their fury, being pull'd to pieces and imployed to private uses. As one in York something advanced his houses (if my memory fail me not) with Organ and Church-wood, which if he had turn'd into Looms and Shuttles, had been more proper for his trade; And of the braffe torn from violated Monuments, might have been built a house as strong as the brazen Towers in some old Romances. And after this manner was the Cathedral of Exceter ferved, where the Commandements were defaced, the Common-Prayer Pook burnt, the glaffewindows, monuments, statues and organs broke; and the name of Felus over the Communion table blotted out, as superstitious.

Nor can some honest people of London yet forget the intolerable Hist. Independ. actions of the faint-like foldiers at St. Peter's Pauls-wharf [funday 9 Sept. Par. 1 Sect. 218. 1649] who rode into the faid Church with swords drawn and pistols spann'd, crying out, Knock the Rogues on the head, shoot them, kill them, which was accordingly done, an old woman being that into the head, and above 40 more grievously wounded, and the Minister (Mr. Williams) hurried Prisoner to White-Hall. And all this, because the Common prayer established by the true Laws of the Land, was read: whence my Author observes, that these Hereticks, though they loudly cry up Liberty of Conscience, yet will allow none to others, but take all to



themselves, the better to cloak their villanies with pretended Religion and reformation.

The Cathedral of Chichester was sufficiently violated, being robb'd of all her vestments and plate, and not so much as a Cushion left in the pulpit, the Organs and ten Commandements broke down and spoil'd, the Pictures of the Kings of England and Bishops of that See defaced, with the monuments, feats, stalls and painted walls. And after the same manner was the Cathedral of Peterborough used; and how Lichfield escaped is not unknown.

Dr. Pafke's his Letter to the Earl of Holland, August 1642.

And their fury being once begun, no man can expect that the Metropolitan Church of Canterbury could escape, where Coll. Sandys foldidiers barbaroufly overthrew the Communion-Table, tearing the velvet cloth from before it, defacing the goodly Screen, violating the monuments of the dead, spoiling the organs, breaking down the ancient rails and feats, with the brazen Eagle which supported the Bible, tearing the furplices, gowns, bibles, and Arras hanging in the Quire reprefenting the whole story of our Saviour; wherein observing divers figures of Christ, one said that here is Christ and swore, that he would stab him, another said here is Christ and swore that he would rip up his Bowels. which they did accordingly, so farre as the figures were capable, and not content with this, finding another Statue of our Saviour in the Frontispiece of the south-gate shot about forty shots at it, tryumphing much when they had hit the head or face.

The ancient Cathedral of Durham can yet shew her ruines, and can tell with what unspeakable tyranny the Kings poor friends were used in it. And that of Carlifle deplores the want of a part of its body, being ruined to be imployed in wicked Warre, whilest it was intended a house of prayer and peace. Nor is it unknown how facrilegiously that excellent structure of St. Pauls in London was abused, making of it an Exchange where Mat, 21.12,13 things may be bought and fould, not only contrary to the Laws of God

Siquis apud ecclesiam mercaturam excerceat, legis violata pana, esto. Leg. Presb. Northumb. Sect. 20. Spelm, concik. p, 497. Concil. Constantinop. can. 86. Francisc. ad Coriolano fum. Concil. pag. 602.

The great Abridgmentsin the word Church-yard.

Charact. of Eng. p. 11,12. Id. p. 13.

Joh. 2.14.15. but also of man, and that not only of our own, but forraign Churches, as may appear by feveral Canons against such violations. The laws of our Nation exprelly forbidding any Fair or marker to be held in Church-yards, and by confequence not in the Church it felf; fo that a late writer faid not amisse that one might well be amazed at the genius of this age, that suffered this goodly and venerable fabrick to be built about, and converted into rascally ware-houses,

and so fordidly abused and defaced, that an Argument of greater anarice, malice, meanesse and deformity of mind, cannot possibly be exprest, England is the fole foot in all the world, where among the Christians their Churches are made jakes, and stables, markets and tipling bonses, and where there were more need of Scorpions than Thongs to drive one the Publicans and Money changers, And that St. Pauls, by the wicked reformers was converted into a stable is not unknown to it's Neighbours, which iniquities and fuch like occasioned the Saying, That we had now a thorough Reformation in England, since our horses allo went to Church.

Yet some not content to have their horses in the Church, unlesse some other villanie were done: witnesse the damnable wickednesse of one gran. part. 3 p. Captain Beamont who at Takefly in Huntingtonshire [Anno. 1644.] ha-17, 18. ving pift in the Font, fetched his bild horse from Mr. Finnemores ftable, and in derision of Baptism sprinkled it on the horse, calling of him Ball Elau (because he was hairy), and in scorn to the Church of England crost him on the forehead; and to make their villany complear, one Robert Rayner Corporal acted the part of the Minister, and would also have God-Fathers; one Bartly Ward, but nick-named Widdow Sbropthire acting the part of a God-Mother. And thus did they also baptifed Pig, and were so farre from repenting at these villanies that they boasted they had done the same in many other places. This unheard of impiery would make Martinus de Olave dumb with aftonishment, when many years ago he bitterly exclaimed a- Amou merito cum Propheta [Pfal.

gainst those who turn'd out the Reverend Divines, and kept the Church only to be stables for horses and such

like Beafts.

Nor did Westminster under the very nose of the Parliament, escape scor-free. The fouldiers breaking down gustana, Crab. the Organs, pawning the pipes of them for Ale, eating, drinking, smoaking Tobacco at the Communion Table, and easing themselves in most parts of the Church; Nor was this all, but keeping their whores in the Church, and lying with them upon the very Altar it felf, if you will believe the learned Author of Mercurin ruftices, who pag. 237 will inform you more at large concerning some of the fore-mentioned passages. And here I shall not speak of the wicked selling of Church-

lands by the Parliament who had no authority to do fo.

And this is the happy Reformation begun and intended by the wicked long-Parliament, a pack of fuch impious Varlets, that they were forced to call themselves Saints, because their neighbours could not. Yet for all their Saint-ship, several of their Members were not only instigators but high Actors of this Sacrifedge, who though not here named, yer I suppose are as conscious to themselves, as a great Lord was when the word Sectary was spoken by Arch-Bishop Land. Nor were the Members altogether develted of Sacriledge, when they acted and voted fo furiously against the King, Church, and good of the Nation, in their house which was formerly St. Stephens Chappel.

And how well many of them have teather'd their nests in Bishops lands is not unknown. But goods thus got (as the Proverb faith) will clem. Spelman's never prosper. Of which none of the least examples is King Henry the Bpift. before eighth, who although (besides the vast summe of Abby Lands, and the Book, 5100000 l. left him by his father in ready mony received more from De non temehis Subjects by loans, taxes, and subsidies, then all the Kings of England rand. Ecoles. had in 500 years before, yet what King was ever prest with so much poverty (all things confidered) as he was? who about the 36 year of his raign (as one observes) of all the Kings of England was forced to coyn not only base Tinne and Copper, but leather monies. And it is observed

74] nunc exclamatimus, Quantum indignatus est inimicus in fancto? In-cende: unt fanctua ium Dei, polluerunt Tabernaculum ejus ? Nifi forte levius est ades facras in equorum as ferarum, Religioses viris e ellis, sta-

bula convertiffe. Orat. in Synod. Au-

Id.

observed (as the same Author saith) since the accession of Abbies and Impropriations to the Crown, even the Crown-lands (which formerly have been thought sufficient to support the ordinary charge of the Crown) are fince so wasted (though I hope the Loyalty of our Parliaments will augment them) that they will scarce defray the ordinary charge of

the Kings houshold.

Nor hath it happened otherwise with our wicked Long-Parliament, and their facrilegious adherents, who could never keep their accounts straight: for though in the heat of the warre they demanded not much above 50000 l. a month to carry on their defignes; yet in time of peace they could not observe just scores, though they had 90000 l. & 100000 l. per mensem; and fold all the Kings, and Bishops, and such like lands which amounted to a vast summe; besides taxes, excise, customes, and fuch like commings in. Nor was this all, but they had the composition moneys of (those they call'd) Delinquents, which consisted of many thousand Loyal Subjects, and to what a vast summe this came to, may somewhat be collected from this. If ten thousand men at two hundred Account. 1647. pounds per annum, pay two years for Composition (for so the ordinance appointed) which amounts to two Millions, to what an incredible fumme will it amount, when several of the Compounders estates were 2, 4, 6, 8, 10. (and some above) thousand pounds a year. But if this fumme was great, what was the Decimation, Sequestration, and fuch like knacks of procuring monyes? And yet poverty still pleaded, so that their Armies and Navies could not be paid! till our Gracious Majesty did it for them: who though they hoorded up much monies and lands to themselves, yet the ever blessed divine Providence, hathnow brought them to give an account to the Loyall, Royall, and Rightful owners. And such or a worse Exit let there alwaies fall upon all facrilegious persons. To whom as man hath appointed severe judg-Con Tit. 2. fine ments, so will not the all seeing and ever-just Almighty be backward Weavers Fun. in requiring fuch perfidious and facrilegious villains according to their iniquity: who, I hope, will swallow down the ophinsian herb as fast as the Church patrimony, that the dread or terrour of their consciences Alex, ab Alex. Shall either force them to restore the unjustly detain'd Lands and riches: lib. 3. cap, 5. or, Hoyl-like to swing their own requiem, for the better example and ter-

The grand

Mon. p. 42.

ror of posterity.

CHAP. VI.

That some, through ignorance, and a credulous disposition, (prompting them to embrace their specious Pretences) might be charmed to side with the Parliament, though really they designed no damage either to the King's Person, nor Authority.

O vindicate Rebellion (as hath been the unhappy mode of late) is the worst office that can be done to a Nation; yet to make all it's partakers of equal guilt, will be a token of no great share of charity. I am apt to believe, that hitherto there hath never been any war, but some men as well of honest intentions, as others knavishly-defigned, have been of both fides. It is not all men that rightly understand the frame by which they are govern'd, either the Prerogative of the Supream, or their own Priviledges; and it is but few can fee into the contriving hearts of their neighbours. A harmless woman may be deceived into the reality of the Actors, at the Hoftel de Bourgoque in Paris, or an English Playhouse: and 'tis no difficult thing, under the specious vail of Religion, and Common good, to make many people believe, that actions which are really the most wicked, tend to the best; like the Physician in the Fable, who made his Patient think, that every Temper he was in, was still for his health. By these infinuations increaseth the number of Hereticks, and Rebels, many being rather misled, then acting out of defign, being not so much used for any benefit to themselves, as ignorant in-Aruments to promote their flattering Grandees to the defired Haven of Supremacy; and, this once obtain'd are either thrown by, as Day-labourers when the work is done, as needless, and impertinent; or as in- Grimton Emp. gratefully rewarded as Trebellius King of Bulgaria was by the most un- Hist. pag. 360. tortun ate Emperour Fustinian the second.

As I shew'd before, that the pretended squeamish stomacks of the Non-conformists, were, as Peter the Hermit, the first Trumpet to sound Alarum to this supposed holy war; setting the Lecturers up to teach Non-conformity; schism, and disobedience, the fore-runners of Rebellion: so were the tongues, and pens of this Novel Covenanting fraternity, the main instruments that insused disloyalty into the peoples hearts: which the Parliament did not onely approve of, but also protect, (thereby gaining infinite Proselytes) as the Devil in the Northern Coasts doth his subjects, by making them invulnerable. And these they feed up, and noursh with strange sears, (more fantastical then Lazarellos, when he thought the dead man would be carried to his Master's house) strongly somented, and agitated by unheard of Plots, set a foot to destroy Religion, and Nation; like the Roserdam-ship, which would kill the English under water, and all this upon worsegrounds,

and reasons, then the influence of a Talisman.

Though .

Though nothing was more falle, and impudent then these pretended dangers, yet what by the authority, and countenance of those Grandees. who patronized fuch rumours; and what by the power which the Tubthumping boute-feus had over the peoples inclinations, and judgments. (whereby the Pulpit became the worst thing in the Nation) many had not onely a bad opinion of the King, but thought very well of the Parliament, who in all their actions were far more sedulous then his Majefly, but most of all (as a hindg upon which themselves, and designs hung,) in fending forth their papers to abuse the people, by making the King's actions odious, and their own for the best. And of this they 4 Jun. 1642. took special care, nor onely by appointing a Committee to consider of the most convenient way to disperse them, and to give an allowance to their Meffengers, but also by taking care by Order, that every Petry Con-6 June 1642. Stable, or Tythingman throughout England, shall have one of every one of their Orders, Declarations, &c. and to read them publickly to their neighbours. And how these flattering papers, might work in the Country, where they commonly believe all that is in Print, is eafily to be imagined; confidering that most of them heard but the reasons of one Party, the Parliament taking a special care by Declaration, that nothing which came from the King should be received, or permitted to be read. ut popularis Whilst the Parliamentarian-papers slew plentiful about the Nation. gratias & fe- fwoln with big praises of their worships, the better to captivate the ignocederet, Prelis rant people to their Lure, who are naturally of themselves apt to gape conductions, & after any novelty, or change; especially when any gain is like to be had

feriptor bus dif by it; as there was in this undertaking, they knowing that Plundering rum onvies gesta would be permitted them ; and the Parliament affuring them, that if miris efferuntur they received any damage, it should be repaired them out of the estates risque, hebdo of their enemies. matim, & trio-

4 July.

By these ways, the Country was droled into an high conceit of the bolaribus Dia-Parliament; and nothing stuck with those of the more wise, and hobularum avido nest fort, but the word Treason; which they knew they should incur, by obtruduntur le- affifting the Parliament against the King. But this doubt was presently genda, Elench wint away in the Opinion of many, by the Parliaments distinction to Mor. pag 90. wipt away in the opinion of many, by the Parliaments distinction be-* Ex coll. 727. twixt the * Perfon, and Office of a King; as also by their daily protestations at the beginning of the Wars: That they fought not against the King, but against his wicked Council. Of which Protestations [in 1642.] I shall give you a tast, whereby you may the better distinguish between their tongues, and hearts.

And first, we shall give you the Vote by which the Army was first or-

der'd to be rais'd; which was thus,

Refolved upon the Question, That an Army shall be forthwith raised, 12. July 1642. for the lafety of the King's Person, defence of both houses of Parliament, and those who have obey'd their Orders, and Commands: and preserving of the true Religion, the Laws, Liberty, and Peace of the Rings

And to confirm the people in their intentions for the preservation of the King, they thus profess, and protest.

- House

down their lives and fortunes, and spend the last drop of their blond, so Dec. 1641.

maintain your Crown, and Royal Person; and greatness, and glory.

mays be tender of your Honour, and Reputation with your good Sub- 164.

We seek nothing but your Majesties Honour, and Peace, and the Petit. 26.Mar.

Prosperity of your Kingdomes.——
Their earnest intentions, and endeavours, to advance your Ma. Ibid.

jesties Service, Honour, and Contentment, &c.

Do resolve to preserve, and govern the Kingdome, by the Coun-Petit. 8. April. Sel and Advice of the Parliament, for your Majesty, and your Posterity, according to our Allegiance, and the Law of the Land.

As if there could be a greater care in them (the King's friends Declar. 28. Apr.

at York) of his Majesties Royal Person, then in his Parliament.

The services which we have been destrout to perform to our 30- Declaration or versign Lord the King, and to his Church, and State; in proceeding for Remonstrance the publick peace, and prosperity of his Majesty, and all his Realmes: Within the presence of the same all-seeing Diety, we Protest to have been, and still to be, the onely end of all our counsels, and endeavours; where in we have Resolved to continue freed, and enlarged from all private aimes, personal respects, or passion what soever.

- Who in all their Counsels, and Actions, have proposed no other Resol. 20. May.

end unto themselves, but the care of the Kingdomes, and the performance of all Duty, and Loyalty to his Person.

Tour Majesties most bumble, and faithful Subjects, the Lords Perica June. and Commons in Parliament, having nothing in their thoughts, and defires, more precious, and of higher esteem, (next to the honour, and immediate service of God) then the just and faithful performance of their duty to your Majesty, and this Kingdome.

- We the Lords, and Commons are resolved to expose our lives, and Declar. I. Aug. fortunes for the defence, and maintenance of true Religion, the King's

Person, Honour, and Estate.

Will really endeavour to make both his Majesty, and Posterity, as Declarar, and great, rich, and potent; as much beloved at home, and feared abroad, as Resolut. Ang. any Prince that ever smaj dthis Scepter, which is their firm, and confiant Resolution.

be, the care, and endeavour of both Houses of Parliament, to provide for Direct to Sir

bis Majesties Safety.

Concerning the Allegations, that the Army rais'd, by the Parliament, is, to Murther, and depose the King; we hoped the Contrivers of that Declaration, or any that profest but the name of a Christian, could Declar Ottob.] not have so little charity, as to raise such a scandal: especially when they must needs know the Ptotestation taken by every Member of both Houses, whereby they promise in the Presence of Almighty God to defend his Mai jesties Person. The Promise, and Protestation made by the Members of both

Houses, upon the nomination of the Earl of Effex to be General, and to live, and dyewith him; wherein is exprest that the Army was rais'd for the

Defence of the King's Per fon.

- And we have always defired from our hearts, and fouls, mani-Declar, 22.0ft. fested in our Attions ; and, in many humble Petitions, and Remonstrances to his Majefty, profest our Loyalty, and Obedience to his Crown; readiness, and resolution to defend his person, and Support his Estate, with our lives and fortunes, to the uttermost of our power.

Declar. z. Nov.

- We call God to witness, that though our quarrel be against the Malignant party, for his Majesties fake, get not in that fense as is bere affirmed, but out of our Loyalty, and affection to his Majefty : --- Shall not the frequent protestations of both Houses of Parliament for bis Majesties fecurity, to the utmost power that the Law can give to them, or they unto the Law, - be sufficient to take away the pretence of danger To think they [i.e. the Militia or to his Majesties Person? -Army] would have followed us in any Act of dif-loyalty against his Majefty, if we should have been so wicked, as to have had them to do it.

Thus you fee, what glorious protestations are here for the prefervation of the King, which, I dare boldly fay, did ingage many honest men to joyn with the Parliament; really dreaming that those men, who have thus to folemnly vow'd before the Almighty to preferve the King, and Laws, must be men of publick honest spirits, and not to be drawn, though by chains of gold, the wealth of Pern, or East-Indies, to the magnifying of their own Interest, and the relinquishing of that publick Good to which they have tyed themselves by so many oaths. And after the same manner did the City of London declare themselves by Petition: Yet let their Promises, Vows, or Protestations be never so many, a French Poet fings not amils,

Colletet. Epigra. Pag. 118,

S'il promen, & s'il rit de sa promesse faile, C'est qu'il en jure en Amant, ou qu'il parle en Poète,

He that doth swear, and ne're means to do it. Swears like a Lover, or fings like a Poet

And really (if experience may be a rule) 'tis more then probable, that many of the Members had learn'd the Fefuit's rule, by them call'd The Direction of the Intention, whereby you may do any wickness, if you

propose to your self a good intent.

And after this manner hath our former Rebels blanch'd over their deligns : Wat Tyler, and his Companions, precended onely to act against King Richards the seconds evil Counsel; but if they had once got to have been Masters, their intentions were to have kill'd the King, and Nobility. Fack Cade, and his rabble, under the colour of holy and 1d. 38 1. col. 2. good intents, rais'd a Rebellion against King Henry the fixth's and what iniquities such rubbish of humanity would have acted, if they had been Masters, is not known. The Cornell tusticks, under the notion to deliver

p.292. col.1.

Stow. Chron.

King

King Henry the seventh from evil Council, rais'd a Rebellion. And Bacons Hen. 7. the subtile Fox in Chancer, profest he onely came to hear the Cock sing; Pag. 164. but when by that crast he had once got hold of him, the case, and story Nonne preest. mas alter'd.

And after this deceitful manner acted the Parliament, if you will give any credit to one of the King's greatest enemies, who thus informs us, So powerful, perswasive, and consentful, were their first Engage- England's New ments, Papers, and Remonstances ; fo fraught with felf-denging doctrines, Chain, part. 2. tender regard to the peace of the Nation, and satisfaction to all Interests : Pag. 2. as even tull'd all peaceable people into a found sleep of security, casting all the care upon the General Council of the Army; as upon a people they thought, could never have the face to decline either thefe principles, or to neglect the performance of fo many Engagements, Promifes, and Protestations, made as in the presence of the All-seeing God; frequently salling upon him, the fearcher of all hearts, to bear witness to their integrity, and sincerity therein: Insomuch that we (who always with some wisness observed them many times denied our own understandings, rather then we would draw haffy conclusions, from evident testimonies of their defection. And this principle of believing, but especially their publick multiplyed affections for the preservation of the King, were the motions which led Major General Maffey to joyn himself to the Parlia-His short De ment, as himself declareth; and that they led many others, is more then clarat, 1647. probable.

We see by experience that Religion is rooted into some men, not so much by good, and true reason; as by birth, and education: the which, if after they change, is as oft for the worse as the contrary. Tis custome, and fashion that over-powers, or rather overthrows the rationality of all men. The Indian women of Tiembas, have always torn, and bloody Purchas Pilg. faces; by which lacerating, they judge themselves most beautiful: Part, 4-P-1349. The Goths gloried in a tall corpulent King; on the contrary, the Saracens liked none, unless he were little, and lean. Custome hath made it as natural to a Brittish Presbyterian (as it is to all Schismaticks) to babble up sedition, as to the Spaniard to court gravity, whilst their neighbouring French affect an active airynels: The Teneriff, or Pico, shall sooner shrink to Mole-hills, the name of the Escurial be torgot; and the great Tun at Heidleburgh fill'd with Renish wine, but a mornings draught to a Pigmie, then a Non-conformist cease from being disobedient, or our Disciplinarians (as if they had been stuft with a *Biscayners ignorance, * Jo. Episcop. and spirit) from hating, and persecuing our lawful government of Bi-ralipom. Hisp.

Many who take exception at Government, can produce no other reafon for their diffent, but because others do so so so that to sin with company is thought by them rather a glory then shame. If a great man take distast at Majesty, he is consident to have most of his Relations, and Servants of his opinion; being apt to run as blindly into their Master's quarrel, as their own ruin. Nor is it a difficult thing among such varie-

17

shops; and how sedulous, and crafty they have been, to inveagle them- 1.2. cap. 7.

Pet. Borellus Hist. & observat. Cent, 3.

ty of humours, to entife some into the greatest wickedness; some mens malice so far overclouding their reason, that like Le Faucheur, and Chansea, 1. & 67. vinus, they destroy those spectacles which should give them a light, and knowledge of truth, and reality of the business, by the malignity and wicked humours of their eyes and spirits. Other men, though their Grandeur of estate, or affection with the people, may after espouse them to be ring-leaders of the rabble; yet at first were rather entifed themselves, then they the instruments of others wickedness. Fram de Padilla's fault was, that he was young, good natur'd, and fo eafily wrought Sandoval. 1. 5. upon by his haughty wife. Donna Maria Pacheco, to rebel against Charles the fifth. And many others have been led the same way. observed that Dod Pedro Lasso's sweet disposition, love to justice, and publick good, engaged him in the same quarrel, being noted for one clearly without malice ; but by the Inhabitants of Toledo hug'd into Treafon: and what influence great Cities have upon the people, London knoweth too too well.

Many men through the hatred of some other person, by way of Revenge, (and what more fweet, and inticing?) may be drawn into Facti-

tween the English and French, was not a little widened by the hatred, and brags of the Lord Cordes, who us'd to fay, that he could be content to

lye in Hell for feven years, fo he might win Calice from the English.

And to these I may add Don Pedro de Ayala, Earl of Salvatiera, who, through the enmity betwixt him and his Lady Margarita, whom the Court favour'd against him, and therefore by way of opposition, was invited to fide with the Commonalty, against the Emperour. In which

Id. Sect. 23.

Sect. 16.

ons; and so to espouse a bad quarrel, to work their malice upon private Id. 1. 6. Sect. 7. enemies; as the Venavides and Caravajales, two noble familes in Castile:

Howel's Hift. Naples Append. lone, (the chief of the Caraffa's) falling out with the Prince of San 74 at pag. 39, 40.

or the Fends, antiently in use in Scotland; and thus the Duke of Mataa Ball, had like to have brought their private injuries into a publick hofility, to the trouble of the Kingdome of Naples: Thus the insupportable malice of private men may be a publick detriment; as, the breach be-

Bacons Hen. 7. Pag. 97.

Sandoval. 1.8. case the late Earl of Esex, by a favourable construction, was nor much dif-Sect. 19.

ferent : Yet far is it from me to vindicate these mens actions, but rather to mitigate some by confidering the powerfulness of perswafton, it being natural for a man to run into errors, and mistakes; and if of his own Temper he be fo prone to vice, how easy is it to draw him thither, when he is made more flexible by the subtle allurements of his feeming best friends. Many men who have been most serviceable, and loyal, have, at first,

Howel's Hift. through miftakes, flipt into some faults. De la Force run himself somnch Lewis 13.P.52. into the displeasure of Lewis the thirteenth King of France, that he was proclaimed Traytor; but afterwards did fo recover his Reputation with his Majesty, that he received the Trunchion to be Marshal of France; and Bacon's Hift. grew to be a great favorite. Sir Robert Clifford was a great adhearer to Hen. 7. P. 132., Perkin Werbeck ; but upon the fight of his error, became very advanta-

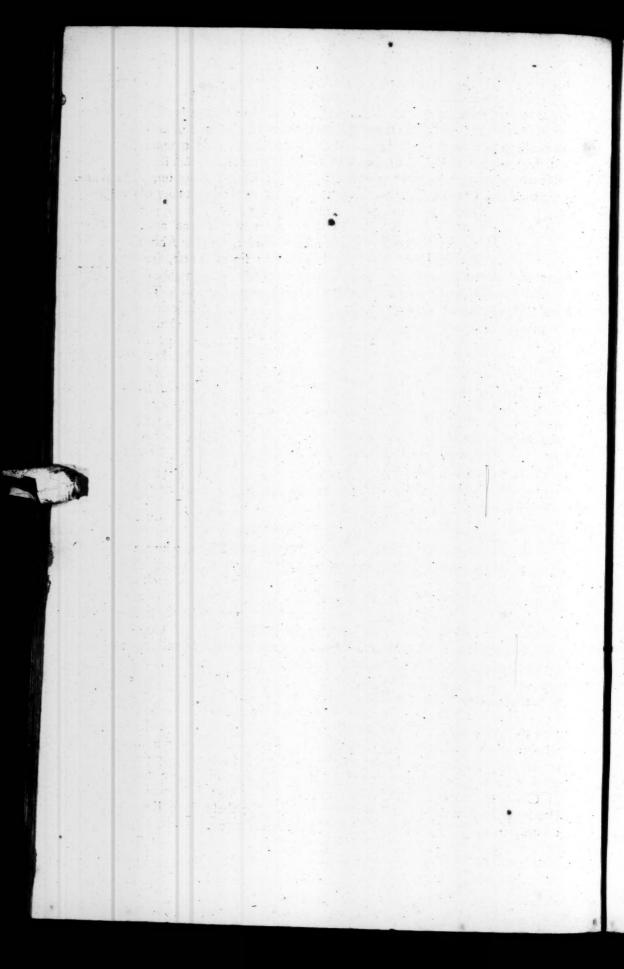
geous to King Henry the seventh, in discovering the King's enemies.

The

The Macedonian fouldiers, did once muteny, and that in a furious manner Q. Curt. 1. 10. against Alexanaer; but when they had considered the greatness of their Sect. 4. crime, they came weeping to him, and that in such an humble manner, confessing their faults, and desiring his favour, and pardon, that story will scarce allow such another president: And the King did not onely Alex. ab Alex. forgive them, but satisfied their former desires, by sending many of Pag. 124. them home; where, by his special Command, they were honoured, not onely by having the chief places in Theaters, but with Crowns also. The Athenians would pardon him who confest his fault: And the Abbot Serapion conquer'd the Devil, by acknowledging the fin of Theft, frequent with him when young. If a woman by the true repentance of Marula, p. 297. her most horrid iniquity, obtain'd the pardon of Pope Innocent; The Cafarius 1. 2. King's grace, and favour will not be wanting to those, who by their timely repentance denote the reality, whilst those who stave off the acknowledgement of their offence to the last, can in reason expect no hopes of reconciliation, their repentance being so late, that it demonstrates rather a jugling, and time-ferving humor; then a true, and genuine remorfe. The Noble Earl of Montrofs, that Scotth Oak and regal Buckler of fidelity and valour; at first was as much peccant as the greatest Covenanter, yet none proved afterwards more faithful to his Majesty, and active against his former associates (because the King's enemies) then The great Earl of Strafford, and Atturney General Noy, were look'd upon at first, great courters of the Commonalty, and dif-regarders of Prerogative, yet upon better infight became the greatest admirers of the King's Authority. And I have heard of those who have fo far grieved for their former actions, that they have wish't themselves breathless, when they first drew sword for the Parliament.

It is repentance that doth please God himself; and Kings (who are truely call'd God's upon Earth) have received into favour their greatest enemies, upon remorfe of their former villanies. Yet all mens intelle-Auals do not so sympathize as to perceive their errors at the same time. Some with Sir F. Fortescue, may know themselves erronious at the first onset, others (as we have too frequent examples) are so stiff neck't opinionated, that they will not be convinced of their guilt, till their appearance before the greatest, and last Tribunal. As for the first, they descrive pardon, and favour, because they deal ingenuously, and like men of reason, and nobleness; whilst the latter merit the severity of laws, and scorn. And as I cannot plead for these, so shall I never for those, who did not onely oppose all Treaties with the King; but those also, who, when any fuch thing was obtain'd, still shoved it off, by uncivil, impudent, and abominable Propositions; framed, either for the prolonging of war, and bloud-shed, or the reducing of his Majesty to be but a King of Clouts; and so under the obedience, and lash of their Schismatical Presbyterian Tyranny: from which scourge, I hope these three King-

domes, and all good people, will for the future be delivered.





THE

HISTORY

Of the Wicked

PLOTS and CONSPIRACIES

OFOUR

Pretended Saints.

BOOK III.

CHAP. I.

That the Presbyterians were not, willingly and actively, Instrumental for the uncapitulated restauration of his Majesty.



Have often smiled at the Story of an old Knight, who, in the small space of one Battle, changed his opinion twice; and that with so much zeal, and vehemency; as to cry out [when his Clerk brought him news, that Prince Rupert had beat his enemies,] o the goodness of God! that will not suffer Trajtors to prosper! Those who fight against their King; must expect to have God for their enemy, &c. And

a Posset must be made too, to cherish up the wearied spirits of the Messenger. Yet scarce had finished his discourse against the wickedness of Rebellion; when, being truly assured of the mistake of his former information, and that the Parliament remained victorious, he alters his note, and bauls out, O the Gospel! the Gospel! the Gospel! Blessed be God, who hath thus put to shame the enemies of Reformation! O! had the Malignants got the better, we should have had Popery restored again: But, O the goodness of God, who hath thus dispersed the members, and raggs, of Antichriss! &c. And after this manner did Master Gamen Hamilton

of Scotland, pag. 203.

Hift. Reformat, who at Edinbourgh, when the Victory feem'd to incline to the Queen Regent, abused those of the Kirk; but when the French were at last forced to retreat, turn'd his coat, and fought against the Queen Regeni's party with all vehemency. Old Savill, in the Play, rather then lofe his beloved bunch of Keys, would comply with any thing; and how far a Presbyterian would stretch his Conscience, rather then lose Authority, must be left to judgment : for I am apt to believe, that many of them, are not unlike Paulee the old Marquis of Winchester, who would rather bow then break, being always of the King's Religion.

Ortus Sum ex Salice non ex Quercu.

of Scotland,

pag. 38.

I have known some in these late times, seriously deny any difference betwixt the Ministry, and Laity; and yet upon this last change, have call'd those irrational, who questioned the jus divinum of Episcopacy. And how many of our Presbyterians have declared their perpetual adhearing to their Covenant against our present Church-government? yet, fince the Change, have taken contrary preferments, with a pretty diftinction, that they onely swore against the wickedness, accidentally happen-Thele Non-conformists, have been originally the ing to fuch forms. main enemies (as far as fword would go) against the late King, and This prefent; yet now, that he is reftored, none courts the rifing Sun more then they, and that, with thwacking Redomantado's of their activity for his Restauration, and what danger, and jeopardy, they have incurr'd for Hist. Reformat, his cause: which puts me in mind of the first Reformation in Scotland, When the Scriptures were allowed to be read in English; then those who had ever scarce read ten sentences of it, would chop their acquaintances on the cheek with it, and say, This bath lain under my beds feet these ten years. Others would glory, O! how oft have I been in danger for this book! How secretly have I stoln from my wife at midnight, to read upon it? All which was done meerly to curry favour, the Governour being then held one of the most fervent Protestants in Europe : And how far this story quadrates with our Presbyterian temper, may be seen by the sequel discou se.

> I have seen some men in the Rump's time, when condemn'd to death for Felony, by the then Judges; earnestly plead their former siding with, and activity for the Parliament, thinking thereby to gain so much favour from the Judge, (who had been formerly brothers in one and the fame iniquity) as the procurement of a Reprieve, if not a pardon: But now, the plea is so much alter'd, that the same Faction, pretends to hold forth some small favours to the present King, as a badge to denote the bearers so stuft with Loyalty, as to be capable of the greatest trust. When the Father was alive, then, they fought against him, to make him more glorious: And now that the Son's restored, they onely sent the Earl of Warwick to pelt him beyond feas, to learn humility, because Affliction, and Presbytery, are the best Tutors to that vertue: For, rather then He, or his Father, should suffer any real damage, or hurt, they would do - just nothing. Which cal s to my remembrance the flatterer. Afranius, who swore to Caligula then fick, that he would willingly dye, to the Emperour might recover; who, upon Caligula's restoration to health

health, was by command flain, that he might not be for fworn. Whether Afranius meant really or no, I know not, but this I am confident of, That our Presbyterians, take little care of any oaths tending to the safety, and peace of King, and Country; and therefore take what liberty they please to protest, knowing his Majesties mercy is such, that he had rather give them time to repent, for their former wickedness, and perjury, then put a period to their beings by the mode of Trussing; as they had done formerly to many of his most faithful Subjects.

American Vespacian, the Florensine, had the confidence to denominate the best Continent of the West-Indies by his name, though, if he had not had the benefit of Colono, or Colombo, (of Genua) his observations, he might as soon (it's probable) have found out Nigra Rapis, or the certain Station of Ophir, as have seen that other world. And if the ever to be honour'd Duke of Albermarla, had not contrived, and as I may say, of himself wrought out the happy Restauration of his Majesty, The Brethren, alas! would as soon have found out the ten tribes, as of themselves endeavoured the King's return; unless upon Tyrannical Conditions. So that if Virgittook itill, that Bathyllus had robb'd him of the honour, but of one Distick; the Duke of Albermarle hath no reason to savour those people, who would pluck from him, the greatest glory, that in possibility could be thrown upon a Subject.

If the Presbyterians did any thing advance his Majesties Restauration,

it must either be by Chance, or Industry.

As for the first, they cannot expect any thanks; since this event proceeded not from resolution, but rather contrary to their desire, or at least expectation. The Ape little thought, by putting on his Master's Cap to cure him of a Plurejy; and he who wrote to the Lord Monteagle, did not think thereby to discover the Gun powder plor. The Surgion had no intention to destroy Charles II. King of Navarre, by burning the thread too carelesty; and what resolutions the Presbyterians had to restore our Charles II, I must yet plead ignorance, till better informed: but I am consident they would never willingly, have this way pleasured King Charles the first.

And that they, ever so much troubled their thoughts, with the King, as to make his Restauration a part of their business; is hitherto as far from my discovery, as the true situation of the old Towns in Prolemy, or the Northern bounders of America. I hear not of any of their actions in England, when his Majesty was beyond seas, before his agreement with the Scots; I hear of none of their designs here, to assist the King, or their own Brethren for him, in Scotland, I know of no assistance that they assorded, or brought to the King, when he marched for Worzesser; but have heard of some, who have then opposed him with all their might: Nor am I informed of their activeness, in any of the many Plots against Oliver; and if, in none of these things they have been string, their Grand Plea of Loyalty must fall to the ground; unless they did his Majesty good service, by being obedient, and faithfull subjects to the Rump, and Oliver, sworn enemies to the King: and in this case their plea



Petition to Oliver. Fardin de Flores, Collog. 3. pag. 29.

plea cannot be so ingenious, as that of the immortal Poet Fobn Cleaveland. I remember Antonio de Torquemeda tells a story of some men, and their horses, that were carried to Granada in Spain, by the advantage of one Cloak, though they thought they had onely been getting their dinners, not thinking of fuch a journey. And if the Presbytery did any service for the King, it was I suppose after this manner, when they never dreamed of it.

Nay I do not fo much as hear the whispering of any relief [till the other day of monies, or such like conveniencies, that they affisted the King with, or any of his diffressed followers, Major General Massey, and Captain Titus excepted: and that but a poor pittance too, some 400l, between them, not for any delign, but a supply of personal necesfities. And the reason of this beggerly liberality, was not so much, because they were sufferers for the King, as that the former had done good services for the Presbyterian Parliament, as Master Love himself doth more then hint; besides this, we will not forget the huge summe of 401. to Coll. Bampfield, and his man.

Yet as a pretty token of their Loyalty, they keep a great deal of clutter, concerning the actions of Master Love, and a few of his affociates, as if this were sufficient, to afford scraps of Loyalty to every par-

ticular Member of that Faction. But to this may be answered.

First, that if the story were, as absolute Royal as man could imagine, yet will it onely demonstrate that there were some three or four and twenty Presbyterians, which were active for the good of his Majesty, no more ftirring in it, as Master Love himself doth confess, being utterly un-Narrat. p. 8. known to the rest of their party: professing upon the Scaffold that the faying the contrary, is onely a politick Engine to make the Pref-SpeechSect. 11. byterian party odious; so that the actions of these men are nothing to the vindication of the rest. Besides, compleat Loyalty they looked upon as odious.

But secondly, the compleat honour of the story, may, upon very good grounds, in the main be questioned: For though they did sometimes meet at Master Love's house, yet their Consultations were rather for the milery, then benefit of King, Church, or Kingdome: The main of their contrivances, being to fend to some about his Majesty; advising them by all means, to use their interests to Provoke Him [i. e. the King] Narrat. p. 8. to agree with the Scots, and to take the Covenant: as also to advise the Scots Commissioners, that, in their agreement with their King, they should have a special respect to the Interest of Religion, and Terms of the Covenant; and to this purpose they must tumble out their prayers, and Narrat. p. 9, 10. fend into Scotland to know whether they did maintain Religion, and Covenant Interest. So that the Scots were not onely guilty of their after

> by their thus thrusting on the design. Hitherto, we see all the Loyalty, and affection by these men shew'd to their Soveraign, was meerly conditionally, and that upon a Covenantaccount; little beneficial to the King, or his Party, as may appear by solg

Covenanting Tyranny with their betters, but the English Brethren also

Narrative.

the acknowledgement of one of their Patrons, viz. Mr. Leve.

I do retain as vehement a detestation of Malignancy, whether in Eng-Nattat. p. 14. land, or in Scotland, as ever I did; and shall in my place and calling oppose such a Design and Interest with as much zeal and faithfulnes, as ever.

Nor was his rancour towards the Kings best friends staid here; but, even upon the Scaffold, just before his death, as if thereby, he intended to proclaim them odious to Posterity, he thus endeavours to charm

his Auditours.

. Dinil

I dye with my judgement set against Malignity, I do hate both name Speech. sett. 13. and thing, I shall retain as vehement a detestation of a Malignant Interest, as ever I did.

And, what he meant by a Malignant, himself shall declare, though

'tis well enough understood.

I do not count the godly party, our Covenanting Brethren in Scot-16. land, I do not count them a Malignant Party. But who then? he prefently thus tells you, My judgement then was, and still is, for bringing id feet. 14. Malignants, who did seduce him, [i.e. King Charles the first], and draw him from the Parliament, to condign punishment. And the best friends his Majesty had beyond-sea with him, he calls desperate Malig-Narrae p.6.7. nants, and bad Council; fo that I believe, little honour can be attribu-

ted to this Conventicle for what they did.

However, if through civility, though not any share of merit, we should grant, that this little meeting was of a greater consequence, for the benefit of the King, than it either was, or could be imagined, though Mr. Love doth protest, in the presence of God, the searcher of all Pericion. hearts, that he knoweth no Plot or Design against the present Govern-11. July, 1651, ment, [i.e. Rump]; nor is he privy in the least, to any preparations for, or intendments towards, any intestine Insurrections, or forraign Invasions; or to any Correspondencies now held with any in, or of, the Scottish Nation, or any other whatsoever: Though, I say, some credit were given to this Design, yet will it not advance the reputation of the contrivers, confidering their after-submission to the Rump, calling them the Supream Authority, the Parliament of the Common-wealth of England, &c. Mr. Love professing; That he is unfaignedly forry for his fo acting; and promifeth never to plot, contrive, or defign, any Petition. thing to the hurt of this present Government [Rump], and that he is for owful for his high crimes, and offences against the Parliament in his late and great miscarriages, and desires them to * pass by these sundry * Narrat p. 13. and great offences, and, at last, thus fairly concludes, That, I shall de-Narrat, p. 14. wate the remainder of my dayes, to the glary of God, and good of his people, the peace and lafety of this Common-wealth, against all the Malignant Enemies and opposers thereof. Nor did he alone recant, but also -Jenkins, Cafe, and others of the same Club.

Here we see a Company of Penitents, hanging down their heads, as if upon a Scottish-stool of Repentance, acknowledging their Iniquity and fins [for talking of the King] with a great deal of remorfe and forrow :

Id. fect. 15.

a Petition.

c Petit. 2.

cap. 15.

28,19,30.

13.

Speech. fett.

forrow: faithfully promising for the future to live obedient subjects to their Rumpships, and al this to procure the favour and love, of those

Usurping and King-killing Tyrants.

Yet, when Love faw, that all his whining and puleing would not work his Pardon, but that they were refolved to let him bloud; Then, for footh, he thought it best, to put a good face upon the business; and, so being on the Scaffold, and perceiving no hopes of life, he plucks up his courage, and, for the credit of himself, and Brethren, he begins to rant dapperly against the Rump: affirming, (for all his former repentance), That for the things I am condemn'd, neither God nor mine Speech. feet. 9. own Conscience condemn me; ---- and, I would not be look'd upon as a man owning this present Government, I dye with my judgement against it: and, at last, calls himself a * Martyr. Though he had a little * Id. fect. 25. before acknowledged, a himself guilty of the sentence of death, justly b Narrat. p.13. paffed on him. And affirmed, that he was b insnared into the business, and c that through unadvisedness and meakness : yet this complyance he boldly denyeth upon the Scaffold: I am accused to be an Apost ate, to be a Turn-coat, to be this, to be that, to be any thing, but what I am : but, a long Sword, a bloudy Scaffold, hath not made me in the leaft to alter my Principles. The truth of which, I must leave to the Reader; only 70. Levius Na- telling him, that the Margaiates in America, fcorn to submit to their vigat. in Brafil. Enemies, because they know; that it will not save their lives; though probably, if repentance would be an advantage, they might be as ready as others: If Mr. Love dyed a Martyr, it was as unwillingly as ever man did; it being the Rumps resolution, for example sake, not his con-

stancy, that brought him to the Block,

In plain English, the man was of a hasty and violent spirit, which seldom hath a rational or found foundation: and by many is accused to be Relat. of the the breaker up of the Uxbridge-Treaty, by his ranting Sermon, of which passages of the Preachment the Kings Commissioners complained, though to small pur-Treaty sett. 27, pole, as appears by the Answers: yet, I shall willingly quit him from this, knowing, that neither the Parliament, nor their Commissioners, would be guided by his pratting; and being fully fatisfied, that the Parliament never really intended a Peace, unless they had thereby reduced the King to a Royal flave, or worfe, and have got liberty for themfelves to have acted Treason and Tyrannized over the poor Nation cum Privilegio; and this was the defign of all their counterfeited Treaties. Yet I must needs acknowledge, that Mr. Love, did what in him lay to disfolve the Peace, as is palpable from the wicked and malicious affertions and admonitions laid down by him in that Sermon, concluding it -

Chr. Love's Englands Di-Stemper. p. 9.

Whiles our Enemies go on in their wicked practises, and whiles we keep our Principles, we may affoon make Fire and Water to agree, and (I had almost (aid) reconcile Heaven and Hell, as their (pirits and ours; either they must grow better, or we must grow worse, before it is possible for us to agree. Words denoting such a malignant principle, that I am willing, to quit those, whom he and the rest of his gang are pleas'd to call fo; by putting the Saddle on the right Horse, and attributing the Epithet to himself. I might

I might here also intimate some of his sacrilegious vapours, by discoursing upon his extravagant reproaches thrown upon the Church of England, which I am confident, might lawfully defend herself, by force of Arms, against the impious actions of her spurious Antagonists, if that be true which Mr. Love affirms, viz. That it is an hurtful opi- England's Dinion to imagine, that the people might not do so against their Sove-stemper. p. 17. raign. I shall conclude with our supposed Martyr, by afferting, that he who had the ignorance, blind-zeal, and impudence, to tearm Episcopacy and the Common-Prayer-Book the two Plague-fores, several times in one Preachment, had need have fer-Forms of Sermons enjoyned him, as well as Prayers; And the Presbyterian House of Commons, who cleared Mr. Love from any flander, for pratting fuch stuff, did plainly demonstrate, what little defire, they had for Peace, and thereby intimated their abominable hypocrific to the whole world; fince the Sermon (pardon the giving it so good a Title) seemed more like an Harangue, to encourage the People to a bloudy flaughter, [and it is not unknown, how oft he mentioned the necessity of drawing bloud than the imbracement of a happy and fetled Peace.

Having thus sufficiently proved Mr. Love to be no such Martyr, as his Fraternity flab out (though much more might be enlarged upon this Subject), and upon every discourse fly to him, as a sufficient Asylum, where they think they may handfomly fecure a Reputation: I shall now fay fomething to another Objection, whose main force lyeth upon the credit of the Covenant, and so may with its Dam sleep with

ignominy, rather than be held forth as a badge of honesty.

In this plea, they boast much in their taking the Covenant, in which there is one clause, for the Preservation of the Kings Person; to which coston's Fast-League, one of their Chieftains, brags, that above 600. Ministers did ning of St. Pesubscribe.

To which I shall answer, that if he glory in the number; 600, is but a poor Bed-role in respect of 10000. for about so many Ministers are there in England: But again, the taking of this Covenant, is no confequence of a good and loyal Subject, but rather the contrary, being against the Kings express command. But again, It is not the taking of an Oath, (provided it be a lawful one), but the keeping of it, that may demand commendations. And, when Subjects break Allegiance at pleasure, as they are a trouble to their King and Countrey; so are they wicked before God, and so merit no commendation; no good being entended either to King or Countrey, by this knack of Per-

What benefit was it for Ataulphus, Sigericus, Thurismundus, Theudesilus, Agila, and Luyba, those Goths in Spain; or, for Friola and Sancho, Kings of Leon, to confide in their people, and expect obedience, fince they were flain by their own Subjects? What advantage was it for St. Wencellaw, Jaromirus, and Wencellaw the V. Dukes and Kings of Bohemia; or for Getrick, and the three Eric's of Denmark to trust to the obedience, which Law and Nature might affure



Pag. 146, 147:

them of, fince, contrary to all fidelity, they were murdered by their own People. Those of Swedland, cannot handsomly boast of their Loyalty by killing Ingevalus, Eric Aorfel [or Stanchil], and Swercherus their Kings: Nor could the Queen of the same Countrey expect Commendations, by affirming her subjection and love to her King and Husband Ingemarus, fince she broak both, by hanging him in a Gold Chain; as Queen Fredegunde did hers, by procuring the murder of Chilperic King of France; as Fergusius III. and Malvinus, Kings of Scotland, were thus affaffinated by their Queens. Will any man quit the Treasons of Zedechias, for saying, that he was sworn Physician to the Emperour? or pardon Jaques Clement, Jean Chastel, or Francis Ravaillac, if they should say, Their Religion obliged them to obedience? fince the first poyloned Charles le Chauve, the second stabbed Henry III. of France, Chaftel affaulted Henry IV. and the last man murdered him. Would it not heighten the wickedness of Dowall, the three Donalds, and the two Fidlers, by pleading that they were Subjects, when they were fo farr from observing their Allegiance, that they impiously murdered their Soveraigns, Nothatus, Ethodius I. Findocus, Fethelmacus, Conranus, or Goranus, and Duffus, Kings of Scotland; and to thefe, I may add the Assassinators of James I. of the same Nation. But to return home, (paffing by the disobedience shewn to some of our own Kings of former ages) will it any way diminish the crimes of the Presbyterian Ministry, with the rest of the Schismaticks, if they should plead, that they formerly subscribed the Articles of the Church of England, but especially, the 36. Canon, when they took their Degrees, [as appears by their own hands in the two Universities; a Catalogue of which, might be produced, to the eternal ignomy and perjury of the Brotherhood I fince they violently broke all their promises, to the destruction of our Church and State? Can any quit the long Parliament of Hypocrifie, when they Ex. Coll. p. 657. affirm that they all took the Protestation for the Kings Preservation; and therefore wonder'd, that he should think much at their actions, though they were in actual rebellion against him? Would it not be a pretty plea for the Kings Enemies to fay, Alas! How could we intend any harm against him, fince we all took the Oaths of Allegiance and Supremacy? Or can any man, give any credit, to the wicked Long-Par-Ex. Coll. P. 569. Hament, when they affirm, that they never rejetted the Common-Prayer-Book, nor do intend; only to alter it? When the enmity of those then in the Houses against that Book, both before and after, is well enough known. But truth in those dayes, was not used to be spoken within those walls, neither out of them, by the Zealots then in Possesfion. Our late Grandees made many hundred Protestations, that all their actions were only for the Preservation of the Kings Person; yet they most wickedly murthered him, because he was a Defender of the true Faith; as the ancient Sweeds marryr'd their good King Eric Sten-Suenonuma, tib. chil, because he intended to bring the Christian Religion amongst them. Id. Hift. Metro- And our Presbyterians fwore in the Covenant to preferve the King, yet pol. Upfal. (. 1. never did in the least affist him: but fought what they could against

him

Jo. Magnus, Hift. Goth.

him, as appears by the feries of the whole Warr. When the Parliament threw by their King and Oaths in the Votes for Non-Address, the Nation faw, that they were then contriving his ruine. And the Royalists knew, that their Soveraign must be saved then or never; for which purpose, in 1648, they seize upon Carliste, Barwick, and Pontefrait in the North, whilst those of Kent grow numerous in the South.

Thus the Kings Party (though devested of Arms and Strength) bestire themselves like faithful Subjects. But what did the Brethren do? Alas! they acted very high too, though the clean contrary way; The Parliament curfing the Royal defign with Bell, Book, and Candle, contriving night and day how to bring them to distruction, whilst their Affociates in the Countrey and Army furiously opposed, and, at last, (as the Devil was permitted to triumph over Fob), proved victorious, to the ruine of the Kings best friends. Yet, had these Zealots, according to their Oaths, taken up their Weapons, probably the Kings murder, Natal. 1. 6. and other following mischiefs had been ftopt. But God would not c. 133. fuffer fuch wicked perjured Wretches to be Authors of fo much good: Facob de Vo-It being miraculous, (which are now ceased) that the madd (a) Bulls of Hispan. Biblio-Spain should be so favourable to the Corps of Sr. James; And, that the thic. Tom. 1.c. 1. Devil (that delighter in mischief) should wait upon a good (b) Knight Pag. 12. fo faithfully, and be so beneficial to Christianity, as to pay for a Bell, Hist. Mirac. that the people might with more facility be drawn to Church. lib. g. 629.36

Thus did these people (for all their gude Covenant) suffer their King to be murdred before their faces, without moving one hand for a refcue; unless you will allow the Petitioning of a few, when it was too late to do any good by foft words; thoughir was more than could be expected from those, who had done him all the mischief, that Sword, Gun, or Malice could do; which puts me in mind of a passage in a Paper printed for Robert White, before the decollation of his Majesty.

The well-known Gilb. Mabbot, being Imprimatur, It's con- An Answer to ceived, abjurd and hypocritical, to fivear the Prefervation of the Kings the cheif heads Person, as a man; when at the same time a Warr is ingaged against him, the late Decl. and he known to be in the Field, Subject to death, by the Bullet and call'd The De-Sword. And it is well known, that some of the Souldiers said, that they clar of the would kill the King, affoon as another man: Though I do not fay, Scotl. 1648. that the Presbyterians were the men, that did actually murder him; yet pag. 1. we know, that the Rump was not free from some of that Faction, and fo, whether any of that party confented to the ftroak, or no, yet I am confident, that most, if not all, of that gang brought him to the Scaffold; concerning which, I shall borrow a Story, from an Ingenious Knight, [for I do not love, like some of late, to steal whole pages, and attribute their product to mine own Brain, and this, may very well reflect upon the whole Presbyterian Party. Some Robbers on Shooters-Hill affault an honest Gentleman, yet the Thieves among themfelves are divided, fome inclining only to bind him, and leave him help-Lively Porless in the adjacent Woods: But others, for their greater fecurity from New-Cayapurluit, determin rather to murther him our-right : Now, I suppose, liers, pag. 4, 5.

SERIE

an honest Jury will find both Parties guilty of, and agreed in, the main Defign, viz. Robbery. The Application is fo true and plain, that any man will judge the Presbyterians as well guilty of High-Treason:

1. Fighting against their King.

2. (a) Voting all his Affisters to be Traytors, contrary to the (a) 20. May. 1642. (6) Law. (b) 1 1 Hca. 7.

3. Hanging and Beheading many gallant Gentlemen, only for their cap. I.

Loyalty. 4. Sequestrating the Orthodox, and ruining the Church, both against

Law and King. 5. Calling his Majesty (through his Declarations) scandalous, impi-

ous, false, wicked, tyrannical, and what not?

6. Voting the Queen a Traytor, for affifting the King her Husband

against Rebels.

- 7. Ordering such abominable Propositions, that a Peace could not be agitated, unless the Kings best Friends were delivered up to hop headless.
- 8. Forcing Oaths upon the People, contrary to the Kings Command, and the Law of the Land.

9. Confining his Majesty.

10. Binding him up to fuch intolerable Rules and Covenants, or elfe they will have none of him.

11. Throwing him by, or rather disowning him to be their King, by

their Votes for Non-Address.

12. Voting and Fighting against those, who in 1648 endeavoured to release him from his Imprisonment, and save him from the Block. With feveral other fuch like mad pranks as thefe, which, if not fingly, (as most of them will) yet I am consident will make Accumulative Treason, which will either hang them, according to their own deeds, or elfe they murdered the Earl of Strafford; and murther is death, both by the Laws of God and Man. I say, an Indifferent Jury need never go from the Barr to consider, but at the first hearing, would freely find the Presbyterian Subjects, as well guilty of Treason against their Soveraign, as those, who would not add fin to fin, by Hypocrifie, but impiously declared their dislike to Monarchy, by a wicked Decollation.

Another refuge, and that the last that the Brethren have, is in the action of Sir George Booth. That some of them were well-wishers to it. I cannot [because my knowledge is not Omnipotent] deny; but, what affistance, and upon what conditions, they afforded to that design, I shall leave for them to demonstrate, I being unwilling to say what Lords, utter Enemies to Episcopacy, would not so much as Interest themselves in it, (if reports be true); or at least so cowardly, that they only advantaged the Kings Enemies. But enough of this, it being farr from my humour to be so malepert with some Nobles, as the Presbyterians are impudent with his Majesty. Though I am really of Opinion

that had that Defign taken effect, we should have had our old warre renew'd again, the Puritans having been once armed, and imbodyed, would have fought down our legal Episcopal Government, and chained up his Majesty to some New-Castle or Isle of Wight-like conditions, or (if they had proved Maisters) sent the King beyond Sea again, or fecured him; if not, yielded him up also to the Independants: for what wickednesse have they not undertaken, to bring about their ends? whether it be true or noe, that the Devils have had several conventions, for Art. a Monast. the extirpating of the Franciscan Order, it matters not; though I am 3 fanuary See confident the Brethren seldome consult, but for the distruction of our 3, 4. Church: But if 8000 Fiends could no way endamage feven poor Fryers; I hope, nor they, nor Presbytery, will ever be able to do any milchief to the Church of England.

luftr. Mirac. 1.

Yet as a descant upon the Objection of those, who plead their activity in Sir George Booth's businesse, I shall propose one Query.

Whether if the Presbyterians had supposed, that our present King, would have been so opposite to their Interests, as his glorious Father was, They would any way have bestirr'd themselves for his Restauration?

Here I would not be understood, of those who at the beginning of these troubles, had the misfortune to be of that Faction, yet fince turn'd to the true Church, with an acknowledgment of their former errours, and this through conscience, not preferment; the once-flourishing Church, being then in a persecution: But I intend those whose frantick zeal yet binds them up to Schism, as well as those who are stuft with Presbytery in Sr. George's rising, and since of whom I believe, repentance is not yet impossible, because I read that the Devill himself casarii Hist. 11hath humbly acknowledged and confessed his offences.

But to the Query, if they would not have endeavour'd his restore-3.cap.26. ment, being so qualified, then must they needs have a large stock of confidence to demand than ks where none is due (but rather an halter) for their assistance in the businesse. But if they did desire the King again, and so qualyfied, then must they either declare, that they have been wicked Villains and Traytors against the late King; or that this present King, was help'd in by them, more through their goodness to

him, than his own defert.

For my part I am apt to give credit to the negative, really thinking that if they had had as bad thoughts of this King as of his Father (who yet was better than the best of his enemies) they would have made it their businesse to have kept him out, (though, under favour, tis as much Treason to depose a Tyrant; as a good King.) And I am drawn to be of this perswasion by these following Motives.

That they looked upon his Fathers non-complyance with their peevish humours, as a monstrous wickednesse, is a truth not hitherto de-Nafrative pag. nyed. Wherefore else should Mr. Love pray, that God would redeem 9. him [i. e. Charles II.] from the iniquity of his Fathers house: And not half an houre before his own death, to be fo farre out of Charity with Speech sea. the oppressed and Martyr'd King, as to bluster out, For my part I have 20. opposed the Tyranny of a King. And

32, 36.

And with this Love, great in the eyes of the Presbyterians, doth the grand Patron of that Sect in Scotland, Mr. Robert Donglas agree; who had the impudence [pardon that low expression, for language cannot Pag. 7. 11, 13, reach the wickednesse of his pretended Sermon] to tell the King to his 15, 16. 27,30 face feveral times, of the fins of his Father and Family; Of which I shall give you some taste, and that in his own words.

It is earnestly wished that our Kings heart may be tender, and be truly 1d. pag. 13. humbled before the Lord, for the fins of his Fathers honfe .--And for the many evils that are upon that Family. Again

-Our late King did build much mischief to Religion all the days

pag. 27. of his Life. And again

Sir, there is too much iniquity upon the throne of your predecessors, who pag. 32. framed mischief by a Law; such Laws as have been destructive to Religi-

on and grievous to the Lords people. And again

I may say freely, that a chief cause of the judgment upon the Kings house, bath been the Grand-fathers breach of Covenant with God, and the Fathers following his steps, in opposing the work of God and the Kirk within this Realm.

And fince he holds the King to be fo wicked, what must be done with

him, himself doth intimate in these following words.

- This may serve to justifie the proceedings of this Kingdome against the late King, who, in an hostile way, set himself to overthrow Re-

ligion, Parliament, Laws, and Liberties.

If Eli/ba call'd judgment from Heaven, upon little Children for calling of him bald-head. What punishment do these Boute-feus deserve for throwing fuch falle and wicked flanders and reproaches upon a just and good King? If the Romans, according to their custome, broak Niceph. Cal lib. the legs of the wicked accuser of Apollonius, because he could not prove his words; what tortures do those merit, who so fallly revile their innocent Ruler? And if Nerva would have fervants flain as ungrateful Alex. a) Alex. wretches, who prefumed to accuse their Masters; What death would he 1. i. c.20.fol. inflict upon those, who had the impudence thus to vilifie their Soveraign?

But it was not Donglas alone who thought the late Rebellion against the King to be lawful and commendable, but others of them and those the chief too, nor indeed do I remember that any Presbyterian denyed it. Amongst its chief affertors, thus doth Love declare himself,

I did (it is true) oppose in my place and calling the forces of the late Speech Sect. King, and were he alive again, and should I live longer, the cause being as then it was, I should oppose him longer.

And of the same Rebellious humour, is the much talked of Baxter, who feveral times professeth, that if he had not been on the Parliaments party, he had been guilty of High Treason against the Higher power, which his hafty zeal, took to be the Parliament. But I shall leave him to the meditation of the Rebels plea, which if he do but feriously consider. I am confident he may have a fight of his fins; against which convertion, I believe the Brethren pray daily. And of this opinion concer-

p.13 15.

p.13. 36.

24.

z Kings 2.23,

4. cap. 26.

159. a.

14.

Holy Common wealth. pag. 477. 436. 488.

ning the lawfulnesse of the Warre, was old Hall of Kings-Norton, canting and recanting Fenkins of London; mad-pated Crofton, railing Vi- Funch. Flor. p. cars, with the rest of the covenanting Diegoes: It being one Article in their Petition. League and Creed, that all Malignants that divided the King from his people, &c. contrary to the League and Covenant, be brought to publick Tryal and receive condigne punishment, and by whom this is meant needs Covenage. no Oedipus to unriddle: So that if the King offer to protect these eye- Art. 4. fores of theirs, they think themselves obliged by their Oath, to take Armes to punish the Kings best subjects, according to their pretty oath. And yet must these mens actions be held ever for the best, as if they had taken infallibility from the Papall Chair. Which puts me in mind of a Quaker, who not long fince through ignorance, led a friend of mine above 4 miles out of his way going to Oxford, and when he perceived his error, greatly cryed up the good providence of God, which had brought them that way, because (as he said,) for ought he knew, they might have been rob'd had they gone the right road. And how many of the Puritans have hug'd themselves, because they have been in a wrong way against King and Church, may appear by many of their Thanks-giving Sermons and speeches.

And whether these men can be call'd good Subjects, who would thus shackle their King, extirpate and ruine his most faithful friends, I should willingly leave to the judgment of Cornelius Burges himself, if he would but throw by his malice, and those ill-got lands, which binds him to

a perpetual partiality.

and ginable.

But because some may object, that this was but the fancy of some fiery Lecturers [though I think it would be difficult to nominate so much as one of this faction, (then of age) who did not actively acknowledge the legality of the Rebellion; and yet I hear of small repentance] we will see what they say, in their so much cryed up Representatives in Parliament: and this multitude we shall consider in two respects,

- I. In their Actions from the beginning of the Warre, till the end of it.
- II. In their Principles, (after their happy feclusion by the Independent Army) til the Restauration of his Majesty.

As for the first, It is as true as Penry [Martin marre Prelat] was hang'd, or Burton and Bastwicks eares cut off, that the members [and 'tis well known what they were] of the wicked Long Parliament remaining at Westminster, did declare the lawfulnesse of the War; and accordingly, by their wicked Counsels, carryed it on: which is as imposfible to be denyed, as the fight of Lepanto, or 88.

As for the second, viz the malevolent humours of the secluded Members, if their hearts may be known by their actions [and we have no other Index I they shall presently appear as bad as their Neighbours. For after that God had allowed them some ten or eleven years time of re-

pentance

pentance, they still harden their own hearts, looking upon their former actions against their King, to be too honest, to require remorse, or sorrow, as it they had done God good service, by fighting against his Laws, and Anointed.

For no sooner were they restored by the now Duke of Albemarle, but they fell again to the adoring, and doing homage to, their long-forgotten Idol, the Hely-League; and, for it's greater honour, vomiting out this

Order,

5. March I 6 59.

12. March

1650.

Ordered, that the Solemn League and Covenant, be printed and published, and set up, and forthwith read in every Church, and that also once every year, according to former Order of Parliament; and that the same Solemn League and Covenant, be also set up in this House.

And to shew themselves as pert blades against the King as ever, it was ordered by their Worships, that no Commissioner, or Commissionated Officer, should exercise any power, or Authority, till he had acknowledged

as followeth,

I do acknowledge, and declare, that the War undertaken by both Houses of Parliament, in their defence against the Forces, raised in the name of

the late King, was just and lawful, &c.

Nor is this all, (though enough in conscience to make a Traytor, or else farewell Poulton); but, the better to make the insuing Parliament according to their Puritanical humours, thereby to bring the Nations again into slavery; They a little after the former Orders, Decree, that none shall be capable of being chosen a Member of Parliament, which hath any way assisted the King against their Worships, unless he had since re-

canted his former adhearing to the King.

Hitherto we see no sign of repentance for their former Rebellion, but rather a stubborn malepert zeal, swaying amongst this Faction, and prompting them to a readiness of their own justification, for their so doing. Though it is a certain truth, that they were the —— Causa sine quanon of the King's Murther; they putting the sword into the Independent hand, which gave the satal stroke. And these who are thus so consident, to justifie their wickedness against the Father, will not be wanting to create the same jealousies, that they might have the same opportunity against the Son; as the multitude of scandalous, and seditious Pamphlets (and I wish many Lectures were not so too) yet daily slying abroad, doth somewhat intimate.

However, had their malice hurried them on to far more extravagant actions, (and who knows what they might have done, if their Carreer had not been stopt) yet had they done but like themselves: A Presby teri an Parliament, being as far from doing Soveraignity any good, (for hitherto an instance cannot be cull'd out of any story) as the rest of the Puritans studious for the reall peace of the Church and Kingdome, against both which, such is their malice, that I could easily believe, that they Tutor up one another as Amilear the Carthagenian did his young son Hamibal, by making him swear to persecute the Romans, with all sury imaginable.

imaginable. And we know that Beza perswaded h s Brother hot-head Bet. Epist. 17. Fohn Knox, by all means to excirpate Episcopal Government out of Scotland; though the being of it there, might cause peace and unity: And what mad pranks old Knex play'd in that Kingdome, their own flories can inform us. And the truth of it is, the old zealor, had been fo well nurrored up at Geneva, by Billa and others, that no other could be expected from him; of whole factious humour, and doctrine, take this for a Tast. He maintained, That Subjects may not onely Hist. Reforma. lawfully oppose themselves to their Kings, when oever they do any thing, of Scorland that expresy oppugnes Gods Commandiment; but also that they may execute judgment upon them, according to Gods Law : fo that if the King be 4 Murtherer, Adulterer, or an Idolater, he shall suffer according to God's Law, not as a King, but as an Offender.

Certainly Master John, was very well acquainted with the poor fellow of Collen, who bittingly distinguished betwirt the Prince Elector, and the Arch-bishop. And probably the Logicians in the long-winded Functo, were beholden to these two cunning Pates, who could with aboundance of dappernels, squeeze out of their infected brains, the forgotten distinction, of the Person, and Office of a King, which is not un- Ex coll.pag; like some Pole-Axes, with a Gun, and tuck all in one piece: if one fail to di- 727. stroy you, the other is certain of execution. The Proverb affureth us that it is good to have two strings to a bow: thus the Presbyterians, when they cannot hurt they King, they will punish the Offender; and rather then their malice in this must not take effect, they will facrifice the lives of many thousands of Innocents. Though when all is sum'd up, all their specious pretenses, is far short of the value of one drop of bloud. The Roman Rebels under Catiline, could tell the people, that they fought Nos non imperinot for Supremacy, or Riches, but meer Liberry: And how hath the um, neque diair of Great Brittain been putrified, with the hypocritical clamours vitias petimus --- fed liberof Religion, Reformation, and Priviledges! and that with fuch fury, tatem. Saluft. as if our Puritans, like Catilines affociates, had encouraged one ano- pag. 20. ther into a wicked conspiracy with the intoxicating healths of humane Lu. Florus. lib. blood.

It is reported of Pope Boniface VIII that he entired like a Fox, ruled Intravit ut like a Lyon, and dyed like a Dog. And I am confident our Puritans ob vulpes, vixit ut flain'd more by hypocricy, then true piety; And having once made ut canie. Bal. themselves Masters, it is not forgot, how they Tyrannized over the poor Act. Pontif. Nation, and the King's best friends; which hath brought, such an odi- Moritur-hoc um upon them, in the Nostrils of all good men, that I believe their exit modo Bonifacine wil be as reproachful to themselves, as beneficial to the Nations; so that of ratoribus, Regithem might be faid as Platina faid of the same Pope, Thus expired these bus, Principibus Bonte-few, who rather endeavour'd to make themselves a terror to Kings, Nationibus, Po-& Magistrates, then study the increase, and propagation of true Religion. points quam Re-

However, if after all this, we should grant (though I fee small reason ligionem injicefor so doing) that the Presbyterians did contribute something to his re constitute. Hift, Majeftie's restauration; yet will the credit (if rightly considered) be so de whis Pontif: little, that they have aboundance of confidence, who can boast of it. Ross,

. c. I. Saluft. Bell. Cat. p.15.

Y 2

It being done (supposing that they were assisters) rather for their own ends, then any real love which they bore towards his Majesty. And what will not these men do for their own advantage? We need not tell here, of some Patrons of that Faction, who first subscribed to Episcopacy, then took the Covenant against it, then took the Engagement against Kingship, and since have embraced both King, and Episcopal Government: And certainly, most ignorant must that man be, who supposeth, that those who thus vary, do it really, by perswasion of the excellent goodness of that thing they then engage for, rather then a time-serving humour for a private benefit.

And what little thanks (much leffe reward) the Puritans merit, by their affiftance, (supposing that they were advantagious) may be hinted

at by these following parallel stories.

Vere's Commentaries.
pag. 140.

At that famous Siege of Oftend, a Frenchman, by disobeying his Serjeant, caus'd a Tumult, for which, he was condemned by a Councel of War to be Shot to Death: Yet, at the intercession of the French Captain, that renowned General Sir Francis Vere, granted him life, upon condition, he asked the Serjeant forgiveness, This he scorned, however had eight days allow'd him to confider; at the end of which, he feeming fill obstinate, was Ordered to Execution, and accordingly was tyed to a Stake: But no sooner did the Monsieur see the Harquebusiers ready to discharge, but the fear of death falling upon him, he defired to be unbound, and so asked the Serjeant forgiveness. Our Brittish Presbyterians, by disobedience to their King, caused a most wicked war, to the ruin of many Noble families, and the King himself. The merciful King for the preservation of his Subjects bloud, sent to the Malefactors Post after Post, a full pardon, provided there might be a sure peace, and a perfect Amnesty. To these propositions they scorn to hearken, and by their Covenant swear to ruin all the King's friends; and in this manner, being confident in their own strength, they run on in obstinacy; and in this stubborn fashion did they continue many years, thinking themselves secure. But at last to their amazement, they beheld the Independent ready to cut their throats; this fear of a sudden destruction, brought fuch a terrour upon these zealots, that they were even at their wits ends: they look round about for relief, cast out many a figh to obtain favour, but they perceive no safety, unless they would acknowledge themselves Subjects to their King. This they thought a hard leffon, and contradictory to their Christian Liberty, but taking it for a good rule, that of two Evils the leffe is to be chosen; they with a low voyce (not willing to be heard) mumble out, that Charles II, is their King, and so through his Majesties mercy were relieved from their bondage; though, innocent fouls, they scorned to ask pardon, for their former villanies, in which they came short of the French mans ingenuity.

But to bring the Simile somewhat more pat, in respect of the relation betwixt a Soveraign, and a Subject. Above 300. years past, the Danes bruch. Hist. bruch. Hist. bruch. Hist. in the strong Castle of Hadersleben, [in the Dukedome of Schleswick.]

Thefe

These diffentions baving weakened the Nation, those of Holstein endeayour'd to get Denmark under their subjection; which the Danes perceiving, were glad to re-call their King, and fet free his Son. This story will unfold it felf, in the application of the following Narrative, which is exactly to the business, and hath formerly been used by an Ingenious Gentleman in a speech at Notingham, though in the relating I shall not only somewhat dif- Mr. Whoal's fer from him, but also inlarge my self out of the Chronicles themselves. Speech. p. 9.

Fames (T. King of Scotland) when, but Prince, and young, going into Hett. Boetime. France, was taken Prisoner by the English, [7. Henry IV. 1406.] where lib. 16, 17. he was detain'd some 18, years. In the mean time, the Government of lib. 7. Scotland was usurped by Robert Steward, Duke of Albany, and Earl of Geo. Buchan. Fife: after whole death, his Son Mordack [or Murdo] got the command Alex. Rolle never endeavouring the refettlement of his King, but lorded it over the Hift. of the Nation, wasting, and alienating the King's Revenue, and the Churches World. p. 536. Patrimony, turning all things upfide down, according to his Tyrannical mont's Hift, of: humour. In the mean while, Mordac had three sons, Walter, Alexander, Scotland, with and Fames, [though * André de Chesne, through brevity, taketh no notice face, of the latter] who grew very unruly, and imperious, obedient to no R. Holling spead. laws, but their own wills, presumptiously destroying what their Father * Hist. Generale most delighted in, to his great grief, and discontent: And not being pag. 1051. able to endure their sawciness, he resolved to free himself from their Tyrannical yoak; to which purpose, he told his eldest son [Walter, who animo tue imhad just then fnatch'd a Faulcon from his fathers hand, and wrong off perare non poher neck] that, fince he would not be obedient to his government, and tes, ut mihi papleasure; he would procure one, who should rule them both. After which accersam, cui time, all his Counsels were for the restauration of King Fames, resolving, obtemperare rather to be a Subject to a lawful King, then a flave to his own Children. Buchan, Rerum For which purpose, he gets a Parliament call'd at Saint fobnstown, where scot. Hist. (all being weary of the present Government, and Tyranny) it was un-lib.10. p. 331. animously concluded, to send for their own King home again, which accordingly was done, [14:4.] and he presently restoreth both the Crown, and Church Revenues: And in a Parliament held at Sterling, Mordacus, with his two fons, were condemn'd as Traytors, and beheaded; his youngest son flying into Ireland, where he dyed.

The Application of this Story is obvious.

Our present King, when also but a young Prince, by the malignancy of felf-ended Traytors, being fecluded from his own, for the space also of eighteen years: The Government of the Nation was seised upon by the furious Presbyterians, who Tyrannize to the purpole over the distracted Country; getting the King's Lands, selling his Woods, loading the Nation with Excise and Taxes, ruining the Church, imprisoning and murthering the Bishops, and others of the Chief Gentry, whole estates they also put into their pockets; imposing wicked oaths upon the people, vilifying their King, murthering his Subjects, and in a word, violating all Laws. After this fashion did old Father Presbytery Tyrannize for some years; But at last Independency, Anabaptism, and the Fifth-Monarchy-men, (the three ungracious fons of Presbytery) be-



gan to perk up, grow headstrong, and so malepert, as to contemn, scorn. and deride their Father , spitting in his face, and throwing all reproaches they could upon him: and at last, fairly took the Old Knave by the beard, giving him a swing from the seat of Correction, to the utter difcredit, and defilement of his short Lecturing Coat, and Sifter-wisting black and white Caps, for

The Religion of the Hypocritical Presbyterian. pag. 6.

fons 20 Ser-

mons, Preface.

Two Caps he had, and turns up that within; You'd think he wore a black Pot tip't with Tin.

These three younkers being now on Cock-hoffe, so tryumph'd over their old wicked Parent, that he durst scarce say, his soul was his own; not allowing him his will in any thing, and by a just judgment of God, pay-Bishop Sunder-ing him home in his own coyn, as the learned, and judicious Patron of our Church observeth. For, as this old jugler, had impudently quiped Sect. 10, 11. the Reverend Church of England, with, what command, or example, have you for kneeling at the Communion? for wearing a Surplice, &c? for Lord Bishops? for a penned Liturgy? for keeping Holy-days, &c. So these three Mad-caps, thus retort upon their amazed Father, where are your Lay-Presbyters, your Classes, &c. to be found in Scripture? where your Steeple-houses ? your National-Church ? your Tithes, and Mortuaries? your Infant-sprinklings? nay where your Meeter-Psalms? your two Sacraments? your observing a weekly Sabbath?-Shew us, fayther, a Command, or Example for them in Scripture.

Thus did these three hopefalls retort, tearming all the old Knaves actions, selvish, worldly, wicked, and onely of humany institution: which proceeding from his own Brats, so perplext old Father Schism, that (being naturally of a cholerick temper) he could no longer endure the injuries, and ingratefulness of these three Hos-spurs, who received life, and nourishment under the shadow of his fiery zeal; but that which touch'd his heart most, was their plucking from him all Rule, and Authority, so that his credit could scarce obtain a beast to trott it to the next Lecture. These affronts, sufficient to make the Father run horn-mad, (and the multitude of Conventicles may allow some Presbyterian Cockolds, or else, what would the Sifter-hood do?) prompts him to a resolution to free himself from the lash of these his three boys, (who out strip'd him in new inlighten'd zeal) and being thus grown mad with dispair, and willing to submit to any thing, so he might be freed from this yoak, and having consulted his pillow, with aboundance of time and leasure, he saw no way to quel these his insulting Children, but the restauration of his Majesty. And because a late repentance is better then none, he hoped by thus working his own benefit, to obtain his own pardon, knowing the King's mercy to be as great, as the Presbyterian wickedness. Thus for his own advantage, to obtain the return of his Majesty, he procured & Parliament, which to the joy of the Nation recall'd the King, yet not according to the Presbyterian hopes, who expected not a free, but conditional return.

The truth of this Application must be left to the understanding Reader, whoshall be minded of the Spanish Proverb,

Hagase el milagro, y hagalo Mahoma.

Let us but have our desires, though the Devil, or Turk, be our instruments, or Assistants.

And with this, I am pretty confident, the Brethren did not difagree, is appearing by their long compliance, (yet hatred to be kept under) that they did not care, so be that they were but relieved from the *Independent* slavery, though it were done by him, whom they always hated, and was the son of him, who they always held for the Common enemy; and whose friends, they had solemnly sworn to punish, and ruin.

What good withes these people had for the King, was meerly for their own ends, as I am apt to credit; when I confider their high complying with Richard, one of their Chieftains, viz. Master Baxter applying himself several times to him by way of a faithful subject, and advising him how to behave himself the better to perpetuate his usurp'd authority, and feem'd very discontented at his deposing. And though many of them difliked oliver, yet if you do but inquire of Doctor Manton, [for fo he is now, for which he may thank the negligence of the Propofer] I suppose he can inform you, who it was, that, when oliver was remade Protectour, [1657.] pray'd so heartily for him in Westminster Hall. 26. June. And for the Saints of the Committee of Safety; you would bless your felf, to fee, how the Brotherhood of Lescestershire accosted them, hum-Representation bling themselves under the protection of those Lords of Wallingford on. 1659. Sept. house; declaring their utter diflike to the intentions of those, who, in Sir George Booths business, fir'd for the King. Nay, should I say, that some of this faction, were a part of the very Rump it self, I supposed the Brethren would be puzzel'd to prove the Contrary. Thus like Diegenes's Archer, do they hit every where, but the right mark; and this, through an innated spirit of wickedness, and inconstancy; which puts me in mind of a story. Robert King of Naples, having defired Giotto, Georg. Valari: then famous in Italy, to paint him out his Kingdome; drew an Affe with le vite de più a Saddle on his back, and smelling to another new Saddle, and upon tori. Part. I. each Saddle a Crown and a Scepter: the King demanding what he meant Pag. 126. thereby, he replyed, Such is your Kingdome, and Subjects, for they defire new Lords daily. I am confident that the best Hieroglyphick of a Time-server, would be a fat-beneficed Presbyterian; yet, did that Faction but once grow powerful, they would be like Giotto's Affe, still fmelling after new Governments; and Neapolisan Courser in Boccatini, Pietra del Paalways ready to cast his Rider. So that if one should ask many of them, vag. Politico. Where was the binding force of their Covenant, in Oliver's, Richard's, the Rump's, and the Committee of Safety's time, there would be but a shuffling Answer return'd

Thus I suppose the Query is sufficiently satisfied, information being particularly given of their Opinions, and Actions, all running cross-grain'd to the King, and his Interest; and therefore, I suppose, little beneficial to his restauration: A tast of which, you may see in these few instances.

I. The late war against the King, was lawful, and commendable.

II. It is lawful for Subjects to fight against their King; and so the oaths

of Allegiance, and Supremacy, of small validity.

III. The King is not above the two Houses of Parliament, and so they

not subject to him.

IV. They are bound to oppose all Arch-bishops, Bishops, Deans, Prebends, &c. having exactly sworn against them in the Covenant; and so against Church-government, appointed by the King, and the

Laws.

V. They are by the same Oath obliged to bring to condign Punishment all Malignants, that is, all those who affished the King, and were sufferers with him, here, or beyond-sea: so that, had these men been such a main stake in the King's restauration, they would, according to their Oaths, and Cruelty, either have stopt the King's friends (as the Scots did) from returning with him, or have proceeded against them as Male-sactors, and Malignants, and so have butcher'd them out of this world, as they formerly did with the Arch-bishop of Canterbury, Sir Alexander Caren, Master Boweber, Master Teomans, Master Tomkins, Master Challoner, Sir George Lyse, Sir Charles Lucas, and several others; some by a dissembling method of judicature, and other by the quick and speedy mode of Abington.

VI. They never affished any Plot in behalf of the King: Nay, suffered him to be Murthered without one stroke, not taking the Royalists part in his relief. Nay, when a little before his murther, the Royal party rose up in Armes for his rescue, the Presbyterians of the Parliament opposed their actions, by Voting, and Ordering, whilst those in the Country fought

against them.

VII. It this present King be as bad as his Father, [that is, thwart their Schismatical humours as much] they are bound to fight against him, and so not to restore him freely, as he was. For if they be not obliged to oppose him so qualified, then was their late war against his Father unnecessary, and so by their own confession, themselves Traytors. If again, they are bound to oppose him so qualified, then must they confess that the restauration of the present King, (so qualified) was more through their own goodness, and hopes of his amendment, than any desert, or merit in himself. This she ws, that they are for the King, onely when he is for their ends. And Conditional Subjects, in a Pure Monarchy, deserve a Halter, rather then Commendation.

VIII. None fit to be a Commission-Officer, that would not affirm the late Rebellion lawful, so that it is no hard matter to judge, what a pretty Militia they would have had again; and being once up, God knows how

they would have imploy'd them.

IX. None is capable of being a Parliament-man that was ever on the Kings Party, unless he had recanted, and declared his forrow therefore, by his after-adhering to the Parliament. So that the Faction of the Houses so qualified, would presently drive the King from White-Hall again, and, How would they then Tyrannize, having the Militia at their beck, as abovesaid?

X. They have quietly submitted to every Party and usurped Authority, yet grumble to live obedient to that commanded by the King and the Laws of the Land; so that it appears, that they have no great share of Love or Obedience to Charles II. as their King and Soveraign; but it may be only, because, he releas'd them from an Independent bondage, for which they deserve no store of thanks, their duty being rather bought, than freely bestowed.

How these Opinions and Actions can agree with honest and faithful Subjects, I cannot in the least conjecture; And therefore, I must think it very improbable, that those men should freely, and without any Conditions, restore the Son, and ser him over them, whose Father they had sought against, imprisoned, vilisted, and basely delivered up into the hands of his bloudy Executioners. Certainly, these Principles, can never quadrate with the free and uncapitulated Restauration of his Majesty; some being unwilling to have him ride in on Horse-back, and others looking as farr back as the Isle of Wight.

Mordake though Instrumental in the Restauration of King James I. of Scotland, yet he with two of his sons suffer'd death for their former Treasons, whilst the third fled into Ireland. And really, the Presbyterians do very badly (yet like themselves) requite his Majesty for his free Pardon of their Villanies by their refractory behaviour, and wicked Pamphlets, which prompts me to agree with an

Ingenious Gentleman: That

Men possibly may repent of Presbytery, but Presbytery never jet re- Mr. what's pented of any thing.

To be short! For any thing that I yet perceive, I may as well pacy, in his give credit to Sedulius his Apology, in behalf of Barthol. Pifa's Speech at No-Conformity of St. Francis with our Saviour, as to the high brags of lingham, p. 9. our Presbyterians concerning their restoring the King: many men making high pretences, though without any ground or reason. Old Falstaff swore, that he fought a long hour by shrensbury Clock with Nievemberg. stout Percy, and at last slew him; though, if you will believe the Co-Hist. Nat. madian, the sight of a drawn Sword, would be a sufficient purge to his pag. 419. 450. Jac. de Voragin. Knightship. Our Legendaries assirm, that the reason of no venomous Hist. 51. Creatures in Ireland is, because St. Patrick beat them away with his Pet. de Natal. staff; which I believe to be as true as his causing the stoln Sheep to 1.3. C. 204. Staff; which I believe to be as true as his causing the stoln Sheep to 1.3. C. 204. Staff; which I believe to be as true as his causing the stoln Sheep to 1.3. C. 204. Staff; will tell you pretty Stories of their afrighting the Devil Impost in casting our of with some Priests Gloves and Shirts, Dibdale's Stockings, Campian's Devils c. 15.

Girdle, and fuch like knick-knacks, though the truth of the business is undeniably false. Some Wirches will relate fine tales of their travailing in divers shapes, hither and thither, though all that while they have not budged out of their Chambers, being deluded by a Trance. A late Printer hath boafted himfelf the Author of a modern Book, though the poor Soul (as they fay) understands no Latin, a language often made And the Indians confidently believe, and re-Nic. Pimenta use of in that Treatise. late, that those little fandish Islands adjoyning to the Island Manare, were Relat de India miraculously done by the leaping and jumping of an Ape, call'd Hanimantine, (their chief God); and to these may I add, the whimsical boasts of the Presbyterians, of their activeness for his Majesties uncapitulated Restauration.

Nova Hiftor. Orient. p. 33.

> However, to pleasure these people, I shall freely confess, that they have done this King a great deal of good, by making themselves odious. his Parliaments obedient, himself by all confest to be Supream, and the People taught to beware of any more trusting to specious Pretences, fince thereby, they are but cajoll'd to fet up Usurpers in Authority, and ruine themselves; yet was all this not done by the consent of the Brethren, they having all this while fought against them, and

therefore cannot expect any thanks.

To conclude, if the Presbyterians did not affift the Kings return, then are they perjured, as neglecters of their Allegiance; And, if they were the Restorers, then are they perjured too, as neglecters of their League and Covenant, [For, its Obligation Crofton, and others of that gang, maintain to be perpetual] which, they fo folemnly fwore to defend, because they did not bring to condign Punishment, the Malignants, (i.e. the Kings best friends) according to their Oath; all which they Voted Traytors. And how many of those persons of Quality, which return'd with his Majesty, were by the Presbyterian faction excepted from Pardon, may appear in † Qualification in their Propositions to the King. That they all broak the Oath of Allegiance is palpable; that they have Ex. Col. p.633. not fulfill'd their Covenant, is as true: the first they did freely, the latter by constraint, as appears by their yet whining after it: So they could not be actively Instrumental: And, the Independents, Anabaptifts, and such like Phanaticks, may boast of a forced Passive Subjection, as well as they.

1 1646. 1647.

CHAP. II.

The wickedness of our Presbyterians in throwing Aspersions upon his Majesty, and Instigating the People to Rebellion, by affuring them in the Lawfulness of Subjects Fighting against their Kings.

He astonishment of the ancient Dionysius the Arcopagite, at the grand Eclipse, cannot plead much superiority to mine, when I perceive the Learned Father of the Church St. Augustine the eloquent Lattantius, and others, startle at, and expresly deny, so grand a truth as the Antipodes; and Pope Zachary, and St. Boniface, [an English-Dr. withins man] Archbishop of Mentz, to be so ignorantly (or, as some think, World in the maliciously) zealous, as to Excommunicate Virgilius [an Irish-man] Morney's Myst. Bishop of Salizburg, for offering to affirm such opposite habitations. of Iniquity. If the more modern Americans were amazed at the fight of Columbus pag. 150. his Ships, well may I wonder at the notions of some learned men com à lapide. concerning the Garden of Eden, some affirming it to be above the Perer in Gen. Moon, others above the Air; some that it is the whole World, others Toffer, in Gen. only a part of the North; some thinking that it was no where, whilst sir walt. Ramine the sir others suppose it to be God, knows where in the West-Indies; and, Biblia Maxima for ought I know, Sir fohn Mandeville's story of it may be as true as per de la Hage. any of them: And I do not the less believe it to have been on the Earth, vol. 1.
because the Devil (the Father of lies) told Dr. Dee, and Edward Kelley, Relat. of Dr. Dee's actithat it was fo. ons with Spi-

And if I have cause to admire at the simplicity of any of these fan-rits. pag. 156. cies, well may I be aftonished at the easie-natured folly of some, who are yet so great adorers of the Presbyterian Cause, (if not Interest), as at this time, (when all their knavery is discovered) to ascribe, I do not know what Divinity to the Brotherhood. But it is the fortune of the greatest wickedness to have many followers, and as long as our Crafty Puritans can with the Roman Otho court the Rabble, they need Tacit. Hift. to never question the encrease of Proselytes: it being the humour of 6.36.4. fome men to carels Sedition and Schifm, that they might with more ease embrace Rebellion: And, though at this time they cannot glory in any grand hopes of prosperity; yet Domitian, rather than deftroy nothing, would kill Flyes; and it is the temper and constitution of these Disciplinarians to agree so farr with the Devil, as to play at small

So that confidering the fedulity, and feditions temper of thefe Principils ab-Schilmaticks, a faithful Monitor (for all the Restauration of our happines) ligt nascentes cannot be ungrateful or unseasonable to Great Brittain, whereby its radices evellen-Ruin may be avoided, by being informed, that the Venemous Serpents, das. Adultam and Tyrannizing Monsters, are yet in the Highwayes, indeavou- fecari difficilliring to seize upon the people, who are willing (like honest and mum. Hier. loyal Subjects) to embrace Obedience and Conformity, perceiving now Emmanuel, lib.

game rather than fit out.

plainly 11. fol. 346. d.

plainly the wickednesse of their quondam Deluders. I remember a well Facet. Bifelian itretch'd story of a German, who told his friend, that once in a wood lib. 3. pag. 174 he seeing a Wild Boar blind with age, led along by another more young by holding the young ones tale in his mouth, he fairly shot of the conductors tail, fo that the old one held still by one end, whilest the cunning German, took hold on the other, and so led the blind boar above twenty miles to Stutgart (the chief Town in the Dukedome of Wirtemberg). The truth of this story you may believe as you please; though you may be confident that many thousands of our ignorant people have been violently feduced and drawn from those who did really intend the good of their fouls, and this by a company of hot fourr'd zealors, to the miserie and distruction of their blind and simple meaning followers. And if a great School Divine of Spain, quite loft his Fo. HHAite Exam, de ingeniof Latin tongue by endeavouring to mend it from the eloquent Cicero; we have small hope to learn Obedience or honesty from our Presbytery, since cap. 8. pag. 107. Schism and Rebellion are their main Lectures, whilest Perjury, Sacri-

ledge and Hypocrifie is the only Climax by which they ascend to greatneffe, of which at this day we need not go farre for examples.

Yet a man might suppose, that upon the happy Restoration of his Majesty; And his not only pardoning these seditious (to give no worse word) subjects, but his freely giving honour to some, preferment to others, paying the Arrears of his greatest enemies; that they should now study quietnesse, every man regarding his own businesse, and in retalliation of his Majesties mercy and favour, in all things endeavour the tranquillity and not the disturbance of the Kingdome. But in this we finde our felves to reckon without our hoste, being wholly deceived by a fort of men, who withftand all Supremacy, but what is propt up by their giddy fancy, and subject to the lash of their conditionally-covenanting fingers: And all this prest forward with so much violence, that fire and sword must obtain their desires, though it be to the binding of their Kings and Princes in Fetters, as if they borrowed their Religion from the Inhabitants of China, who will vilifie, contemn, fourn Estates, &c. de and beat their Idoll Gods, when they do not satisfie them in what they defire: or as if they learn'd their Courtship from * Rollo of Normandy (or one of his † Knights,) that, when he should have done homage to Malmesbur. de King Charles III. of France, instead of kissing his foot took hold of it and threw him down.

la Chine, Sect. * Williams gestis Regum Auglorum. 1, 2.

D' Avity les

+ wilhelm. Ge-

cap. s.

Tis true at present the Heard or Flock of Presbytery, is not so numerous, and strong as they were twenty years ago, by the dwindling of a great part of their gang into other Conventicles of separation some Ducibus Nor- of them being fince turn'd Anabaptifes, others Independents, some Quamannis. 1.2.c. kers, others Fifth-Monarchy men, and others run themselves into such groffe absurdities, that there is scarce an Heresie in Prateolus, but some branches of this Disciplinarian Tree, doth embrace and shelter. Yet can it not be deny'd, but that amongst this wilde and ravenous Rous of Renagadoe's, some few with the prodigal Son, having seen the wickednesse of their former sins, Schism and Rebellion, have with repentance return'd

return'd to obedience, and at this day, live dutiful Sons of the Church and State. However though, as it is commonly affirm'd, fierce Rivers run through other waters without mixing, yet our violent Presbyterians (that is, in plain English all) when in time of necessity (as at this time I hope they are) can give a plaufible compliance with all other feetaries, and can croud with them into a lump under the specious Titles of Godly men and perfecuted faints, yet, as in the furious * Danubius * Sir Henry in the same place you may distinguish two forts of waters, so may you Blums Voyage fafely perceive the feveral interests and fects combined together in this pag. 19. our hotch-potch club of Schismaticks: But if once they be tolerated to the use of their fury, then each Faction is prepared to cut one anothers throats, though upon restraint, as at present, they all shroud themselves under the protection and interest of their old Dam Presbytery: which calls to my mind their allusion to the American beast Tlaquetzin, whose young ones on a fair day, and when no danger appears, run sporting abroad, following their own fancies; but as foon as they perceive any hurt or damage approaching, or prompted to them by their own fears, they skud to their Dam with all speed, and secure themselves in the same paunch, whence they first proceeded. At this time, I dare boldly fay that there is none pleads more in behalf and toleration of the Phanaticks, then their Presbyterian Mother doth, under the specious and whining pretence of Tender Conscience; though when they were on Cockhorse, none did more oppose that plea than themselves, as I shall shew hereafter. Which abominable jugling, with many others used by this Fraternity, prompts me to so much indignation, that I can scarce allow the Foundation of Presbytery so charitable a thought, as I do that poor miserable fellow, who being accused of Bestiality at his Arraign-william Drumment confessed it, yet that it was not out of any evill intention he had monds Hist. of done it, but only to procreate a Monster, with which (having nothing Scotland p. 256 to fustain his life) he might win his bread by going about the Country to shew it.

These Puritans having formerly stirr'd up the Rabble by their seditious Pamphlets and Lectures to Rebellion, against King Charles the Father, are now driving the same way against the Son; as a preparative to which they are daily instilling into the peoples Noddles, Principles of disobedience, schisme, discontent and Rebellion, for they

> Still find it good To keep th' infection high ith' peoples blood. For Active Treason must be doing still Lest the unlearn her Art of doing ill.

Dr. Lluel. Mitacles, pag. 77.

I thall not tell the Londoners , how King Henry III and King Richard Otto Frisingens. II used them:nor how Frederick Barbaroff a the German Emperour clawd de gestis Fridethe Milanois and their City: but it will not be amisse, to hint to our Mart. Crussus, factious Presbytery, how the same Emperour made Hermon the Elector Arnal. Suev. Palatine, with his affociates carry dogs upon their backs (then held a part. 2.lib. 10, punishment

punishment and disgrace) for being disturbers of the peace: And were the same inflicted upon our Boute-feu's, Good God! what snarling would there be at Christ-Church in London, and the lecturing junctos? how zealously would the fifter-hood meditate on the Temple-Barre Off-spring of Lay-Elders ? how would it puzzle the tender-hearted fouls to decide the grand controversies, which ears were longest, or, which animal best conditioned? Thus would the Pulpit be guarded like St. Malo: And our Non-conformists would have another plea against Tobit as Apocryphal, because not agreeable to their practise; his Dog running before, but these lugd behind. By this means, dogs would be used to smell out (a) Jo N.u. a Presbyter as the Italian (a) dog could Fornicators and Adulterers; and, it may be, by this conjunction, the Brethren might smell Popery in Obedience and Decencie; as they do Idelatry in kneeling, and loyalty in opposing the King. For (b) Monsieur Borel tells us of a man that Observat. Me by the biting of a dog, had his common smelling rais'd to the sagacity of a hound or spaniel. And possibly the presence of those crasty and cruel (c) Hyena's might make the dogs as filent as those found in Africa. Hift. Nat. 1. 7, and the East-indies, or those in (d. Virginia, which cannot bark but howle: and fince fair means and gentlenesse will not work upon the churlish humour of the men, they should blame themselves, if severity like a Wolfe, should appear to silence them: otherwaies, if the dog and man should be thus coupled together, our Curs at London and other places, would in time be brought to be as devout at Lectures and · Conventicles, as the Lisboan dog Tudesco (so call'd I suppose in hatred to the Dutch, as a Lancashire Gentlewoman call'd her three Cats, having no ears, Pryn, Burton, and Bastwick) was serious and zealous for the Romish Church. But because they may grumble, and call this railing (though you fee how merry I make my felf at their Worships), I shall, fince they will not give me leave to anger them, make them so odious to posterity, that a sign of Fack Presbyters head, would intice no Customers, but Fauxes, Ravilliacks, Olivers and such like detestable animals. And for these things, in this and the following Chapters, I shall go no higher than our late times, which may serve as part of a Supplement to the Reverend Bishop Bancroft.

But it may be faid, To what purpose is all this, since they themsclves do not deny it, and all the world knows it? 'Tis true: However a few hints will not be amiss, if it be only to tell the people, that these Blades are still of the same mettall: So that (I dare boldly affirm) that if this Loyall Parliament, or the Reverend Bishops would make these Incendiaries recant their former Rebellious and seditious speeches formerly affirm'd in Pulpit and Writings, it would be the greatest blow, that ever the enemies of Church, or State received, and the only way to make the simple people see how they have been misled and abused. If they refuse such Recantations it must either be through scorn and contempt, or that they are still of the same Rebellious humour, for both which the Laws provide punishment : and, I hope, their interest would

not be so great as to stop This.

I need

val. 2. p. 549.

(b) Hift & die. Cent. 3. Sect. 68.

(c) Nieremberg. c. 43, 44.

(d) Purchas Pilgrim. vol.4. P. 1696.

Niercmb. 1. 9. c. 94.

I need not tell you, who they were who Rebell'd lately against his Majesty; yet would I gladly have the Consistery to enform me in these three Quaries.

Why the Non-conformists; and only the Non-conformists, did oppole, fight, and rebel against the King?

Secondly.

Why the Episcopal part of the Lords and Commons, with the Judges, Lawyers, and others, who followed his Majesty, should not, did not, or could not, understand the Prerogative of the King, Priviledges of Parliament, and Liberty of the Subject, as well as the Puritanical party, which oppoled his Majesty?

Thirdly.

Why, fince the Reformation, None of the Reformed Episcopal perswafion, have in Arms, Rebelled against their Soveraigns? Whereas ever now and anon, we are alarm'd with fime Presbyterian Rebellion or dther ?

The Proverb affures us that There is no smoak without some fire. And why all these men should be seditious (as experience assureth us) I shall leave to the confideration of Dr. Burges, being one of the oldest amongst them.

But it may be some of them, in answer to these Quaries, will say in the seditious Tenent of that Scotch-firebrand Mr. Robert Blain, who taught his Schollers in his Lectures upon Aristotle; That Monarchial Large Declar. Government was unlawful. And were not the blew-capt Covenanting pag. 314 Brethren, pretty birds, that could finde no fitter man to make Professor of Divinity in the University of St. Andrews, then this furious oreftes? Some it might be would affirm, that they only fought, to obtain the 1d. pag. 404. defire of that Scotch Bully, who in his fermon thus ftirr'd up his Auditors ; Let us never give over 'till we have the King in our power, and then he shall see how good Subjects we are. Others, it might be, were weary of the Kings ruling over them, and so might act for England as o Mr. R. Watsons thers belcht out concerning a neighbour-Kingdome, viz. That Scot-warning p.39. land had been too long a Monarchy, and that they would never do well lo long as one of the Stuarts was alive. And possibly some were so farre for liberty of subject and Conscience, that they hoped by their hands, that God would fulfill the defires of him, who prayd to Almighty God 1d. pag. 120. in the Kirk of St. Andro, That He would carry through the good cause against all his Enemies, especially against Kings, Devils, and Parliaments. Are not these precious souls to promote the Holy League, or to put forward the cause of Muntzer, or John a Leyden?

Well, if you will have any more of this Caledonian doctrine; Then what do you think, Was not he a dapper Covenanter, that could thus Lyfimach Nican twit his late Majesty? We must not lose you and the Kingdome, by pre- pag. 13. ferring



1d. pag. 43.

D. E.

ferring your Fancies, and groundlesse affections, before sound reason; you should complain to the heart that the head is much distempered; The Lyon must be cured of the Kings Evill. Is not this a pretty reflection, fitting to prompt a Rumper, to do what he will against a King? But if this be not enough, Bradshaw may pick a small vindication from the Covenanters, who thus affure Kings, that - The people may be well enough without them, for there was NONE TILL Cains days. Happy fouls, that have the fole power of understanding Scripture, and Hifory! Nor is their knowledge stinted here only, but they can (as if they had a strange spirit of Divination) even know the hearts of their betters: for thus one of their Grandees [R. B.] from the Pulpit could affure his Beloved, that the Lord hath for faken our King, and given him over to be led by the Bishops, the blind brood of Anti-Christ, who are hot Beagles hunting for the blood of Gods Saints. Is northis fit stuff from the jaws of an hot-headed Covenanter? I cantell you also, that (when his Majetty, sufficiently provoked by these furious Rebells, went himself to reduce them to obedience) one of these Tub-Pratlers told his Hearers, that they of the Holy Covenant, were like Ifrael at the Red fea, and Pharaeh and his hoft comming upon them. And another [H. R.] was as forward as any of them, when he compared the King to a Wicked Italian, who delighted to kill men, both in foul and body. And was not the King highly beholden to these his gude Subjects? And had no the reason to thank Mr. Cant. for his good opinion of, and wishes for him, when in his Sermon at Glascow he could dapperly pray to God, To take away the Kings Idolatry? But words are but winde, and therefore deeds must do the feat; for obtaining of which they think themselves obliged, to vindicate any manner of murder or bloodshed. Thus one of their Zealors highly applauding Fohn Feltons stabbing the Duke of Buckingham; God hath chalked out the way unto you, God offer'd himself to guide you by the hand, in giving this first blow; will you not follow home? The sprinkling of the blood of the Wolfe, if we can follow the Lord in it, may prove a means to fave su, &c. But because the life of a Subject is too small a recompence for 1d. pag. 59.68. their Revenge, the pouring out of Sacred Royall bloud would not be amisse, as appears by the words of a Covenanting Brother. Tell the Head it's fick; presse the people to Arms to strike the BASILIKE VEIN, fince nothing but THAT, will cure the pleurific of your Estate. And is not this a good way to plead for Zion? Is it not an hard case, that none but these blood-shot eyes can discern the Pattern in the Mount? Would not a man think King Charles the Tby these Characters, to be a stranger Monster than ever Aldrovandus heard of a And can any man think, that these Kirkers spoke like subjects, when they publickly declared that, We deferve and expect [a proper word to their betters Approbation and Thanks from his Majesty. And all this only for Rebellion, according, to Mr. Andrew Ramfey Minister of Edenburgh his Doctrine, viz. That it was Gods will that the primitive Church should confirm the Trush by suffering; and that now, the truth being

confirm'd

1d. pag. 57.

Id. pag. 2.

1d. pag. 7.

confirm'd, It's his will that me defend the Truth by Action in Resisting TYRANTS. And what was meant by this word Tyrants, the Time when the word was spoke, doth sufficiently demonstrate. And so little respect have these Brethren to the Supream Powers, that a great Grandee, well known in England, if you say but Thomas Cartwright, did thus proudly give his judgement concerning this Question, Whether Id. P. 34. the King himself might be Excommunicated? That Excommunication should not be exercised upon Kings, I utterly missible. And how exactly these Disciplinarians Quadrate with the Festives in Politicks, the learned Mr. Corbet, under the Name of Lysimachus Nicanor, hath Ingeniously discover'd; which Book so handsomly exposed the Zealots, that, [the Author being after, murthered by the Irish] Robert Bayly, that Review. p.2. Scavinger of Presbytery, betwixt snarling and rejoycing, could not refrain from crying out, 0 the judgement of God!

The Æthiopians paint the Devil white, and look upon our Europians as not beautiful, because not of their black and obscure Complexion: And our dark-fouled Puritans censure all Vertue and Loyalty as abominable, because contrary to their Principles, which perswades them to

espouse such Maxims as these;

J.

That it is lawful for Subjects to make a Covenant, and Combination Large Declarimithout the King, and to enter into a Band of mutual defence against their pag. 409.

King, and all persons what soever.

II.

After a Law is made, and confirmed, yet if the Subjects (or rather, as id. p.4123 appears by practife, if onely a part of them) protest against such established Law, or Laws; Then, that doth void all obedience to those Laws, and the Protestors are discharged from any obligation to live under them; although the Protestations, and the validity of them, be not discussed before the competent Judges of them.

III.

A number of men, being the greater part of the Kingdome, (because id. 413: they are the greater) may do any thing, what they themselves do conceive to be conducible to the glory of God, and the good of the Church, notwithstanding of any Laws standing in force to the contrary: And that these (especially, met in a Representative Assembly) may not onely without the Authority of the King, but against the express Commandement of the King, and his Council, and Judges, declaration of it to be against the Laws of the Land; sit, act, and determine of things concerning the Church and State; as if there were neither King, Council, or Judges in the Land; and several other such like dangerous positions as these, whereby they ruin, and destroy Kingdomes. Which can never be upon a sure foundation, as long as such Bonte-sen's are tolerated; Schism being the chief Contr. Brunnel, overthrower of Nations.

Aa

Upon

Declarat. of Scot. concerning their Expedition into Eng. Aug. 10. p. 8, 9.

Upon these Principles, our English Presbyterians rebell'd against their Soveraign; and upon the same account their Neighbours did in Scotland, and then trudg'd forwards to the affiftance of their Southern affociates : declaring the necessity of such a Rebellion, Unless we will either Betray our Religion, Liberties, and Laws, and all that we, and ours do posses, into their hands; [i. e. The opposite, and malignant Party of Papifts, Prelats, and others the fons of defection, and contention. their adherents] and fuffer our felves to be cut off, and maffacred, by fuch bloody, and barbarous cruelty, as they have executed this time past in Ireland, and England. There is a necessity of taking of Armes for mutual defence: ____ In this case it is most necessary, that every one against all doubting, be persuaded in bu mind of the lawfulness of this undertaking, and of the goodness of the cause maintain'd by him. To assist our Brethren in England, who are calling for our help, and are [bedding their blood in defence of that Power; without which, Religion can neither be defended, per reformed, nor unity of Religion with us, and other Reformed Kirks be attained: - To whom of old, and of late, we have made Promises of the real Declarations of all Christian duty, and thankfulness; and who upon our desires, and their endeavours for unity in Religion, have often warn'd us, that the Malignant Party would bend all their invention, and forces, to interrupt the work, and to ruin, and destroy them in the undertaking of it, which we fee this day come to pass. The Question is no sooner rightly stated, but it is soon resolved: the Lord save us from the Curfe of Meroz, who came not to help the Lord , to help the Lord against the mighty: when we look upon the cause which they maintain, the Prayers, Tears, and Blood which they have poured forth, and the infolencies, and the blasphemies of the enemies; we cannot doubt but inlargement and deliverance shall arise unto England. - God forbid, and beit far from us to sit down at ease ----- on this side of Tordan; till our Brethren be possessed in the Liberties of the Kingdome of Christ. And this Seditious canting-language, they second in another of their

A fhort Declar. of their Expedit. into Engl. P. 4.

bid) blot out of our thoughts the sense of piety, and Religion toward God. of honour, and duty towards our Soveraign, and of gratitude toward the Parliament, and Kingdome of England, we can in no wife resist our prefent call to this Expedition. Very pretty! that their duty to their King should oblige them to fight against him, and his Authority! But the people of this Gang, are very much given to make Bulls, and Non-sense. This is not unlike to our Long-Parliament, who thus very gravely Or-11. Sept. 1643. dered. - To the intent that his Majesties Revenue, might no more be mis-applyed, and that the same may be imploy'd for the good of his Majesty, and the Common-wealth : The Lords and Commons, therefore, That all his Majesties, the Queens, and Princes
[hallbe seized upon. But what if I should de Ordain, tell you that some of these Diegos can affirm for their excuse, that they were bound by the Oath of Allegiance to take the Parliaments part against the King; would you not think that the price of Oaths is fall very

Declarations to the same purpose, - Unless we can (which God for-

low? Well, if you will enquire of old Master Thomas Hall the Parson of Kings-Norton, he can tell you what is the opinion of him, and others, Functor. Flow in this case: He is a notable Champion against May-poles, and will give you aboundance of arguments to prove that they are the Devils Anglerods, which being well baited with Holy-sisters, is the onely way to catch Puritans, as an old woman told a zealous Grandee: but enough of his precise, and simple Objections, of which I may say, as the samous Selden His Notes upsaid of some old sashioned Rhimes, Ton may read them, and then laugh at on Drayton's them. If their Allegiance obliged them to sight against the King, they Song.3.p.522 may well suppose, that by the Covenant they were bound to cut him off, by the Article of bringing Malignants to punishent; and what may be the sequel of such affertions, I hope our Superiours will consider.

And what do you think of another swash-buckler of this Tribe, who assures the world that the English had as much cause to rejoyce for their Job. Vicar's Conquests over his Majesty, as the Israelites for their deliverance from Chron.part. 4. wicked Pharaoh, and his Egyptians? And this use of Exhortation, the * 2. better to advantage the memory of the whining Sisterhood, he coughs out in as good Dogres Rhime, as ever fohn Cotton, or Vavasor Powel were guilty of; a tast of whose hatred to the King's Party you may see in these

following,

Sing praise, sing praise, unto Fehova high,
For he hath Tryumphed most gloriously,
O'reall our foes: The Horse, and Rider He
Hath tumbled down to deepest misery.
Yea, all the rossen-ross of Romanists,
Papists, and Prelates, Atheists, Royallists,
And Mad-Malignants void of grace, or sence,
To whom God now hath made just recompence.

Why he should distinguish betwixt Royalists, and Malignants, I know not, though I might very well; and I am as ignorant what difference he finds betwixt a Romanist, and a Papist, unless all this be, with the fellow in the Play, to make up Meeser. And who must this boaster be, but the furious fohn Vicars? one that hated all people that loved obedience, as the Devil doth Holy mater: and could out foold the boldest face at Billings-gate, if Kings, Bishops, Organs, or May-pole, were to be the objects of their zealous indignation; of which I shall give you but one tast, to wit, against his Sacred Majesty.

monstration of no Change of heart, from his former BLOODY, CRUEL, and UNKINGLY PRACTISFS, of the RUINE of

Himself, and His Kingdomes, as much as in Him lay .----

Is this fit to be Printed for the information of the people? and yet fa. Cranford, thought it very fitting. Was is convenient to dedicate such stuff as this to Almighty God? yet the Author thought nothing

women

Part. 3.P.304.

Dagon. demolifh'd.

Sermones potifit; cum maxima operis pers Theologica fit. Lettorem.

more. Would any man call this a fair and famous History? yer Vicars himself could give it that Encomium. Or could any imagine, that such a Rayler against the King and Church should (even the other day) deferve the Title of The Worthy Patriot of his Countrey; and yet fo is he honoured: but, by whom, Edward Thomas, Mr. Pryn's Bookfeller, can better inform you than my felf. The truth of it is, this man's Hiftories only look like a Company of Thanks-giving Sermons flitch'd up together, as Georg w Hornim well Characteriz'd them. Yet muft I needs tes ad populum lay, that of all men, that pretended to deep Learning, and good Histobaseatur, quam ry, this Hornius of Strangers is the most partial in his short Story of Historian scrip- our late English Wars; which makes me some what mistrust the mans Principles: feeing at his being then in England, he might have more exactly informed himself, if Interest had not sway'd him; But, I rum Britan ad hope, his History of the Scottish Rebellion, and the beginning of the English (when it is printed) will be more Ingenuous; or else I shall defire him to acquaint himself with his friend Monsieur de Parival, or the two Italians, Priorate, and Bifaccione, and other Forraigners, who are more impartial.

I need not tell you, how the Presbyterian mad-caps of the Long-Parliament, declared the legality and necessity of the Warr against their King. Nor how they they voted all his Loyal Subjects Traytors, because obedient to him: these things be as well known as their Prosperity, they driving all before them, being thrust on with a mischief, as Jo. Loccon. Hist. if they had the command of Dame Fortune, as Ericus [Ventofi Pilei] King of Sweadland, had of the Windes, by the turning of his Cap. And whatfoever they did, their white-eyed Pulpiteers vindicated, and whined it out to their affected people with abundance of Ha's! Oh's! and O's! to be agreeable to Gods Secret Will; for alas, every puny of thefe Saints understood his Revealed, too well, to be Cattchized in such

things.

Part. 1. p.212.

Suec. p. 12.

How pitifully these Schismatical Cushion-Thumpers abused the simple multitude into Rebellion, you may in part perceive, by one inflance, Vicar's. Chron. out of their own Historian. After the Battel of Edge-Hill, the Bart of Effex, with several of his Regiments went to London, [Novemb. 1642.] The Subbath-day after their arrival to London, the Godly and well-atfected Ministers, throughout the City, preached and praised the Lord publickly, for their so joyful and safe return home to their Parents, Mafters, and Friends : Exhorting those young Souldiers of Christs Army-Royal, Still to retain, and be forward and ready to show, their Courage and Zeal to the defence of Gods Cause and their Courtress Wellface: Shewing them the Plots of their Adversaries to have Introduced Popery and Tyranny into the Kingdom, and affuring them , that this Warr on their parts was waged and managed by Papilts; An Army of Papifts being raffing by the Kings Command, contrary to his Vows and Protestations, and deep Affeverations to the contrary. And were not thele weet louis to preach Peace and Repentance? Just as some forraign Priest by hearing Confession, instead of a rebuke, perswade the simple

women to act the same sin over again with themselves. Nay, so farr had our rebellious Thunderers proceeded, as to make the People believe, that those who sided with the King, were in a manner past hopes of any happiness in the World to come: concerning which, I shall tell you a Story upon the credit of honest fack Taylor. One Francis Beal The Noble (dwelling in the Axe-Tard in Kings-street, Westminster), with his Wise, racterised, were throrow-paced for the Parliamentary-Cause; yet had a Son, who p. 5,6. like an honest Subject, faithfully served the King in the Wars; which so troubled his zealous Mother, that she caus'd a Bill to be written to have him pray'd for in the Church, which Bill was delivered in Martins Church near Chearing-Cross, to the well-known Mr. Case the Le-turer there on Thursdays; the form of the Bill was as followeth.

These are to desire you to take into your Christian Considerations, the grief and sorrow of one Mistris Beal of Westminster, whose son Francis Beal is fall away from Grace, and serves the King in his Wars: Wherefore she most humbly beseetheth the Prayers of this Congregation, that He may Return and be Converted.

Is not this abominable Hypocrifie, as bad as the poor ignorant Irifl; who when they went a stealing, pray'd to God for good Fortune; and, if accordingly, they got a good Booty, used to render God thanks for his affishing their Villany, and so looks upon it as the gift of God.

Oh, what will men not dare, if thus they dare Be impudent to Heaven, and play with Prayer! Play with that Fear, with that Religious awe Which keeps men free, and yet is mans great Law: What can they but the worst of Atheists be Who, while they word it 'gainst Impietie, Affront the Throne of God with their false deeds? Alas! this, wonder in the Atheist breeds.

Are these the men that would the Age resorm
That down with Superstition cry, and swarm
This painted Glass, that Sculpture to deface,
But worship Pride and Avarice in the place?
Religion they bawl out, yet know not what
Religion is, unless it be to prate.
Meekness they preach, but study to Controus;
Money they'd have, when they cry out the Soul.
And angry will not have our Father said,
'Cause it prays not enough for dayly bread,
They meet in private, and cry Persecution,
When Faction is their end, and State-consultion;
These are the men that plague and over-run
Like Goths and Vandals all Religion.

Relig. of the Hypocrit. Presb.p. 20,

Vain foolish People, how are you deceived? How many feveral forts have you received Of things call'd Truths, upon your backs laid on Like Saddles for themselves to ride upon? They ridd amain, and Hell and Satan drove, While every Priest for his own profit strove.

They close with God, seem to obey his Laws, They cry aloud for him, and for his Cause: But while they do their strict Injunctions preach, Deny in actions what their words do teach. O what will men not dare, if thus they dare Be Impudent with Heaven, and play with Prayer!

Besides, the many wicked Declarations of the Juncto of the Lords and Commons, and the seditious Pulpit-Talkativeness of their puny Muffei's, many Pamphlets were fent abroad to incite the people to Rebellion, and this by Authority too; a fight of which, I suppose, their zealous Journey-man Sam. Gellibrand would not deny a friend. Nay, they were gon fo farr, as to think the Rebellion, fo laudable and necessary, that they perswaded the people, that it was not lawful to suffer patiently, and with-draw themselves from its calamities, (contrary to the express command of our Saviour, who bids us fly from City to City, rather than refift), to which purpose, one of their Beloved, [Mr. S.T.] put forth a small Treatise, in which he tells the World, That when a Parliamentary-State is ingaged for the repressing of Injuries, and main-Trouble. 1643. tenance of publick Liberties, and mens Estates, this -- calls in all, private thoughts of escape, to contribute them to the publick defence : and then furiously exasperates them against the King and his Loyal Subjects, by infusing into them strange things, of the dangerous distemper spread over all our Body, the discord in our own Bowels, an Abominable Army, Idolatrous Ensignes, the Romish Banner. And therefore, Things stand now in such posture, that God requires our deep Engagement, and that. we should banish all thoughts of declining. In this great bazard, that Liberty, Law, and Religion run; to leave our ground, were to leave Popery Mastery of the Field. And at last concludes, What comfort can this be, if we run away from a good Cause, as if we were afraid to own, or afraid to assist it, and unwilling to suffer and be lost with it? And who must be the promoter of Printing this Seditious Pamphlet, but Mr. Edm. Calamy, the famous hinter of Aldermanbury, London?

But it was not only Printing which they made use of to vindicate Rebellion, but also, and that a main one too, Pulpit-prating; for I dare not call fuch babling, Preaching: where nothing was yell'd out but Persecution! Persecution! O the cruelty and knavery of the King! O the Idolatry of the Queen! O the wickedness of the Malignant, Antichristian Army! and all this (forfooth) against the Cause of God,

Mat. 10. 23. Case of Conscience concerning flying in Times of

1d. F. 9.

Id. p. 19.

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the fouls of his true Saints, the peace of the Directory, and the happiness of the Elect, the true children of Grace: the poor people gaping all the while, really believing, no Devils to be in the World, but Cavaliers; not a word, proceeding from the lying Throats of thefe Pulpiteers, but fill'd the fost-brain'd Auditors with more indignation against the King and his Cause, than our Women are against Popery, at the fight of a flaming Picture in the Book of Martyrs. All their prittle-prattle was to shew the goodness of their Cause (and I wish some of the Presbyterian Churches beyond-Seas were not too much complying in this), the abominable wickedness of the Kings Party. and to perswade their friends never to make peace with such Malig-

nants: Of which I shall afford you two or three Instances.

Mr. Herbert Palmer of Ashwell in Hertfordshire, made a long-winded 18. June. 1643. tittle-tartle, stuft with Rebellion and Sedition, before the House of Commons: at the latter end of which, he finds out a pretty device to have all the Cavaliers throats cut; and all this to be justified by Inspiration from God Almighty - I humbly entreat you to ask Gods Pag. 70. Confent first, whether he will spare such or such, or pardon them; and if he will not, you must not - Probably this Politician was very well acquainted with the fubtle Robber of old time, who made the Countrey-Parson pray for Riches, and upon that account took all his Gold from him. Or it may be, oliver used this Art to murder his Majesty; Elench. Mot. for we are told, that he faid, he pray'd to know Gods mind in that P. 120. case, and he took the Answer Affirmatively. Thus our Red-Coats of Wallingford-House, after they had concluded upon any mischief, would, for a blind to the People, appoint a Day of Humiliation to enquire of God what should be done, though they were before resolved, that all the Prayers in the World should not alter their fore-going Determination. Whence it came to be a vulgar and true Observation, That whenfoever those Saints had a Fast, they were then broaching some mischief or other. To be short, the greatest wickedness in the World may be perpetrated by this Rule of Palmer's, and so Religion prove but a piece of Policy; yet, was it very fitting for the Parliaments actions, which I suppose, was the cause, that they ordered Sir oliver Luke to give him thanks for his Seditious Preachment, and to defire him to print it, the better to infect the People.

Another of these Bawlers, seldom thought of a Bithop, or the Kings Party, but with Indignation, and this must be Mr. Thomas Coleman, formerly of Blyton in Lincolnshire, but since, by the Schismaticks was out into St. Peters Cornhill, London, from which, they had not only wickedly Sequestred Dr. Fairfax, but Plunder'd and Imprison'd him in Ely-House, and in the Ships, and turn'd his Wife and Children out of doors: But to return to Coleman, who in one of his Sermons, thus rants against the Church of England, and violently perswades the Parliament 30. Aug. 1643. to execute severe justice upon her Children, - Our Cathe-Pag. 39 drals? in great part of late become the Nest of Idle Drones, and the roofting place of Superstitious Formallists. - Our Formallists,

Pag. 24.

Pag. 64.

and Government in the whole Hierarchy is become a fretting Gangrene, a spreading Leprosie, an unsupportable Tyranny; up with it, up with it to the bottom, Root and Branch, Hip and Thigh, Destroy thefe Amalekites, and let their place be no more found. -Throw away the Rubs, out with the Lords Enemies, and the Lands: Vex the Midianites, abolish the Amalekites, or else they will vex you with their wiles, as they have done heretofore. Let Popery find no favour, because it is Treasonable; Prelacy as little, because it is Tyrannical.

This was rare fuff for the Blades at Westminster , and pleas'd admirable well; and therefore they strait order Sir Edward Aifcough, and Sr John Wray, to give the Zealor hearty thanks for his good directions, and to defire him, by all means, to print it; which accordingly he did, and in requiral of thanks, Dedicates his fury to their Worships, where he fals to his old Trade again, very pretily by his

Epift, Dedicar. Art of Rhetorick , calling the Kings Army, Partakers with Atheifts, Infidels, Papists, &c. That it hath Popish Masses, superstitious Wor-Priefts. That it Perfecute's Goaly Ministers, painful Preachers. That it doth harbour all our drunken, debauched Clergy, our Idle, Non-Preaching, dumb Ministry, our Ambitious Tyrannical Prelacy, and the finck and dregs of the Times; the receptacle of the filth of the present and former Ages, our (piritual-Courts-men. This mans rayling pleas'd the Commons so well, that they could think no man fitter to prate when their wicked League and Covenant was taken than He; which accordingly he did to the purpose, tickling their filthy Ears with the 27. Sept. 1643. same strains of malice. Impudently affirming, That none but an Atheift, Papift, Opprefour, Rebel, or the guilty, desperate Cavaliers, and light and empty men can refuse the Covenant: and so concludes with a reflection upon the Kings Party, as Idolaters. And for this stuff, Colonel Long must be Ordered to give him thanks from the

> Another of these Parliamentary Furies [Mr. Arth. Salmey of Severnfloak in Worcestershire], thus defires them to destroy the Kings friends. - Follow God (I befeech you) in the speedy and impartial Exe-- The hearts of your true Friends are cution of Justice. --grieved, that so many Delinquents are in Prison, and yet but very few of them brought to their Tryal. - When Elijah had done execution upon Baals Priefts, there was rain enough, (1 King. 18.40, 41.) Who knows how foon the Lord may biefs us with an holy Peace and blessed Reformation, if Justice were more fully executed. And this man must have thanks sent him too, from the Parliament by Mr. Roufe.

Another of their Thumpers, viz . Mr. George Walker, (of St. Fohn Evangelists, London,) thus firs up execution against Malignants. Cut them down with the Sward of Justice, Root them out, and consume them as with fire, that no root may spring again, let their mischief fall

Pag. 23.

Pag. 27.

25. Oftob. 1643.

House.

Pag.20.

29. Jan. 1644

npon

upon their own Heads, that the land may be eaf'd, which hath a long time, and doth ftill groan under them as an heavy curfe. And was not this a fit Sermon to be preacht just the day before the Treaty at Uxbridge, and then to be printed too by the Presbyterian Authority & Could these men desire peace, that thus countenanced men to rail against their betters, with whom they were to Treat? The lyab which our b'rodright

But this is short of Mr. Christopher Love's malice (let one of their witts fing our his Commendations as he pleafeth) he ar the very day of the Treaty must needs thunder it at the place it felf: perswading the people by all means nor to treat with the Royalifts, as I have in part before infifted on; but besides that which I told you then, he could thus also animate his friends against peace,

Tis the [word (not disputes nor Treaties) that must end this Con- Chr. Love's troversie; Wherefore turn your plow shares into swords, and your pru Englands dining hooks into spears to fight the Lords battels, to avenge the blood of Saints, which hath been fpile; It must be avenged either by us, or upon - I have sometimes feard, alwaies praid that too much pag. 26. mercy and pitty in our State Physicians [1. e. the Parliament] might not retard the healing of this land. Men who have deferred their truft, fal- Would not the fified their Covenants; how foon are they received into favour, enjoy their Presbyterians think much, if Estates , as if they were never enemies ! Oh! how are Neutralists and Ma- one should lignants (pared? ___ I have often thought that too much mercy to now retort? but wards Malignants, hath made more Delinquents than ever justice hath can raise envy punish'd: mercy should not weigh down justice; in God they are both e-upon any man quall, why should it not be so in man? Pirry to the bad, hath proved cruz that dare speak truth: It may ely to the good ; the sparing of Offenders bath made many worse, few or be Mr. R. L'epone better. To them that have fremd no mercy, let judgment be fremd frange can without mercy. Guilt hath been contracted, much innocent blood bath

been fpilt, which must either be aveng'd on us or by us .--- Oh, there are many Malignant humours to be purged out of many of pag. 32. the Nobles, and Gentry, in this Kingdome before we can be healed. - The pag. 37. Lord heals a Land by cutting off these distemper'd members that endangers . With what the health of the Land. Twas the Lord troubled Achan and cut him off, be-face then can cause he troubled Istael: o that in this, our State-physicians [i.e. the Parlia-ans expect ment] would refemble God, to cut off thofe from the Land who have difter-mercy, & fa-the quilt of much innocent blood are not meet persons to be at peace with; Life, Bouchier till all the guilt of blood be expiated and avenged, either by the * frord of Ycomans, Arch. the Law, or Law of the sword, else a peace can never be safe nor just trafford, E. And then at the last tells you, that the Parliaments cause and men are Montros, Mar . fo good, but the Malignant's fo abominably wicked, that Heaven, and of Huntley Hat-Hell may almost as soon meet, as these two make a peace. I might al spotswood, and fo tell you, how he hints upon the perfidionsnesse of Princes, upon the many other deaths of King fames and Prince Henry, upon the loffe of Rockell, and livy by them the Irilb Rebellion; but I shall leave fuch falle dirty flanders, to be swall murdered, be lowed down by those Puritans who first spewed them forth; vet did Fa! avenged? Cranford, think this houre of Rebellion very worth printing, the better page 425

to pag. 5, 6, 23.

pag. 17.

to perswade the people to embrace such wickednesse. Which calls to my memory one expression then uner'dby Love, That it was a very hursful opinion, that people must not defend themselves by force of Arms against their King What wickednesse this rebellious banrangue boaded I shall not say, only defire you to observe, that his sacred Majetty was murther'd the same day four years that this blood-thirsty doctrine was vomited out by Love; and the fame day that Love dyed on, was also honourd with the death of that bloody I yrant. Richard 111 ... The content of the state of the s

29 Fune 1645

What do you think of another of these Champions, viz. Mr. Samuel Rusherford e No leffe manthen Professor of Divinity at St. Andrews. who thus yell'd out his malice against the Kings friends,

pag. 11.

Pag.20.

- Bloody men who defend a curfed came. - O enemies of the Gofpel ! O Malignanes and haters of the Lord and his Saims! ____ Malignants are but drawing blood of Christs beele in shefe bloody Warres. He (God) suffereth Malignants to ride over his people, that be may perfume the work of Hell in the enemies, who are as is were skullions to purge the vessels of mercy and to humble them -Malignants plow the Church, and fow black in the three Kingdomes.

pag. 25.

Pag. 40 -The wicked of these Kingdomes, malignants bloody-Irish rotten-hearted men; such back-sliders and perjured Apostates, as are in

The Earl of Montroffe and

Scotland delivered to Satan, and Excommunicated. his loyal party after this, speaking concerning the reasons of Gods judgments upon the

Nation, he thus delivers himself.

Pag. 44.

pag. 64. 65.

- Others fay Rebellion against the King is the cause: but rather the not timous rifing to help the Lord, and his oppressed people, against the mighty, is the cause. The defection of both Kingdomes to Altar-worthip, Imagery, Idolatry, Popish and Arminian doctrine, &c. And a little after this throws more dirt upon the King and his party, than half his enemies had done before. Yet was all this very pleasing to the Lords house theh at Westminster, who like true English Barons (who should neither suffer their King, nor their Peers to be abused) the next day, having confulted with their Pillows, like themselves, Order thanks to be given to Rutherfurd, with defires also that he print his gudly geere.

26 Futy. 1648. 16. 24.

† pag. 12.

I could also tell you how Samuel Anneley [L. L. D. and Preacher at * pag. 11, 13, Cliffe in Kent] very manfully perswaded the Parliament to do * justice upon the King, and not to treat with him any more, yet highly extols and affirms the obligation of the † Covenant, fo that fome can cut off the Kings head by authority of the Covenant; for which pretty falvo, it may be the Commons ordered Mr. Boys to give the Dr. thanks, where also they desire him to print this Queer come off.

I would also tell you of Mr. Matthew Barker [formerly of James Garlick hithe, London, whence Mr. Freeman was wrongfully sequestred and plundred, and his Curate Mr. Anthony turn'd out] then of Mort-25 Octob. 1648 lake in Surrey, who earnestly in the pulpit perswaded the Parliament to * continue in the wicked ways they had begun. And that they do 33, 34,35,36. by all means execute † justice. And not to have any more Treaties:

† pag. 39, 40. and this man must have their thanks too, from the mouth of Collonel 48. P. 43. 50. Harvy.

I would also tell you how Mr. Tho. Brooks (of Thomas Apostles, whence Mr. Cooper was sequestred, plundred, and sent Prisoner to 1648 pag. 14 Leeds Castle in Kent) furiously stirr'd up the Rumpers to do justice, &c. 46. but because this was after the seclusion, I shall neither speak of him, or

his being thankd by Sir John Bourchier.

The plain truth is, should I give you a Bead-role of all the Treasonable, rebellious, and feditious expressions only utter'd from the Pulpir before the Parliament it felf, from the beginning of these warres till the Kings murther, (as I could foon do, did I think it worth the while) a Stranger might well suppose our English Pulpits not to be unlike that dreadful passage in Sir John Mandevile, where so many Devills cunningly acted their parts to intile passengers to their perpetual ruine; and well might he judge every Presbyterian black coat, a Cataline, whose only bulinesse is to promote Rebellion and Bloodshed: yet was none of them ever checke by, but had the hearty thanks from the Parliament for fo doing; which shall stand as a perpetual infamy to the Presbyterians in the house, whether secluded, or a Rumper. For had they any respect to his Majesty, they would never have suffered him to have been so abused: or, had they had ever any reall intentions of peace, they would never have permitted these Roysters to have widened the breach, by their perpetual prating against Treaties. But both of them were well agreed against peace, especially the Parliament hated a personal Treaty by all means, lest any of them should be convinced of his error, as a former Earl of ormand was. He was a Fryer of St. Francis Order; call'd Vincent, and through mis-information thought our King Henry V to have been the most wicked man in the world, and so thought his Tim Livius de Warre unjust in France; but after a little discourse with the King him-fruntonis life felf he was so satisfied on the contrary, that he thus bespake the Kings the V. M. s.

My Lords and Masters all, see ye that ye do to the King 61. your Master diligent and true service, as you have till now well done; For in your fo doing, you shall well please God. This morning before I came bither, I believed that the King your Maister, had been the greatest Tyrant among all other Princes Christian: but now I perceive the contrary; for I affure you, He is the most acceptable unto God, of all them that be here present this day. and his Quarrel is fo just and true, that undoubtedly God is and

(hall be his Aide in all thefe Warres.

And this is not much unlike the Reply of that great sufferer the No-Bayly's Wor. ble Marquesse of Worcester to the Maior of Bala in Merioneth-shire, who cesters Apocame to excuse himself and Town, for his Lordships bad Lodging. 11. Lord ! What a thing is this misunderstanding! I warrant you, might but the King and Parliament conferre together de you and I have done, there might be as right an understanding B b 2

in the Bodl. library.pag. 613

The Parlour

as betwixt you and I. Some body bath told the Parliament that the King was an Enemy, and their believing of him is such, bath prought all the jealousies which are come to these distractions. The Parliament being now in such a case as I my self am in, baving Marquelle lay, green Eares over their Heads, and false Ground under their

was a foft and Feet.
loofe ground Feet.
wherein you
might fink up to the Ancles. The top of the house was thatcht with ill-threshe straw, and the corn that was lest in the straw, wherewith the house was thatcht, grew and was then all as green as graffe,

> Had the Presbyterians been content with the concessions, granted them by his Majesty farre above their defert or cause, they might have enjoyed peace and liberty and the government to boot; but their refolutions to have all, was the cause of their losing all, by the intervening of the Independents. Not unlike the Clown, to whom St. Bernard promif'd his Mule, whereon he then rode, if he could fay the Lords Prayer without the interpolition of any vain thoughts. The fellow, very glad of the bargain, falls a faying Pater Nofter, &c. but before he had faid half there came an idle thought into his head whether St. Bernard would give him the Bridle and Saddle too, which making him faulter, and confesse the truth, he lost all.

> I shall not here trouble my felf, to rake up all the sedition of that Scotch fire-brand Mr. Robert Bailey, but only tell you, that he greatly wonders that the Reverend Lord Bishop of London-Derry, should deny fo grand a Presbyterian Maxime, viz. That it is altogether lawfull for the Parliament to take up arms for the defence of the liberties or any other imaginable sause, against any party countenanced by the Kings presence against his Laws. And of all this who must be judge but themselves. But I shall tell you the passages of one or two great men now alive, and great Bustlers in London against our true Church.

> Mr. George Cockain of Pancras Soperlane, London, whence Mr. Eccep was sequestred, plundred, forced to fly, and his Wife and Children turn'd out of doors. This Cockain held forth before the Commons, and whether or no he did not presse them to murther his Sacred Majesty, let any man judge by these his following words.

Think not to lave your felves by an unrighteom faving of them, who are the Lords and the peoples known enemies. You may not Imagine to obtain the favour of those amongst whom you will not do justice; For certainly if you att not like Gods in this particular against men truly obnoxious to justice, they will be like Devils against you. Observe that place, I Kings 22. 31. compared wish chap. 20. It is faid in chap. 20. That the King of Syrla came against Israel, and by the might power of God, be and his Army were overthrown, and the King was taken Prifoner. Now the mind at God was (which he then discovered, only by that prefent providence) that justice should have been executed upon him, but it was not whereupon ch. 20. v. 142. the Prophet comes with Alhes on his face, and waited for the King of If-

legas, flos (anctorum. 20. August.

Alonfo de Vil-

Bailys Review pap. 83.

29 Novemb. 1648.

pag. 16.

4 . 1 . 11

rael in the way where he should return: and as the King passed by, he cryed unto him , thus faith the Lord, Because thou haft let go a man, whom I appointed for destruction, therefore the life shall go for his Life. Now fee how the King of Syria, after this answers Ahab's love: About three years after, Ifrael and Syria engage in a new Warre, And the King of c. 12. v. 3 2. Syria gives command unto his Souldiers, that they foould fight neither against small nor great, but against the King of Israel. Benhadad's life was once in Ahabs hands, and he ventured Gods displeasure to let him go; but fee bow Benhadad rewards him for it, Fight neither against small nor great but against the King of ifrael. Honourable and worthy, if God Is not this well do not lead you to do justice upon thele that have been the great Actor's in applyed? fledding innocent blood, never think to gain their love by [paring of thems, For they will, if opportunity be ever offerd, return again upon you and then they will not fight against the poor and mean ones, but agringt those yet was it Orthat have been the Fountain of that Authority and Power which have been der'd, that Col. improved against them. Was not this spoke in very good time? viz. him thanks Just upon the breaking off the Isle of Wight-Treaty, and when the from the Pres-Great ones were consulting about the Kings Tryall, which may serve for byterian Coma Comment upon the Author.

If you shake your head at Gockain, I make no question, but you will bite your nailes, when you hear the plain dealing of one of their Chieftains: his words I shall give you upon the honesty and ingenity State-divinity, of Mr. Roger L'estrange, for I have not the Sermon by me. This spruce Pos. 17-piece of Rebellion, in one of his Preachments before one of oliver's Parliaments; like a zealous Covenanter thus delivered himself.

Worthy Patriots, You that are our Rulers in this Parliament; it pass 23. often faid, we live in times, wherein we may be as good as we please: Wherein we enjoy in purity and plenty the Ordinances of Jesus Christ. Ptais do be God for this, even that God, who hath delivered as from the imposition of prelatical Innovations, Altar-genustections and cringings, with crossings, and all that Popish Trash and Trampery. And truly (I speak no more then what I have often thought and said.) The removal of these insupportable Burdens, * countervails for the blood and treasure, shed and spent in these late distractions. Nor did I as yet ever hear of any godly men that desired (wert it possible) to purchase their † FRIENDS or money again at so dear a rate, as with the return of these, to have those soul-burdening, Anti-Christian yokes re-imposed upon us: And if any such there be, I am sure that desire is no part of their Godlinesse, and I protesse my self in that to be none of the number.

Would not this man be a fit Chaplain to an Army of Cannabals, whose delight is to devoure one another? Well, I shall defire to ask Mr. William one or two Questions, which will be worth his answering.

ils Episcopacy such a devilish Government, and Presbysery so good and nevelsary, that the first ought to be null'd, and the latter set up 3 though the daing of it, will cost an bundred thousand mens lives, and the desired than of three Kingdoms, and the King to boos?

Had not the King some friends, that were truly Godly, who wish the Restauration of his Life, Crown, Throne, Authority, Supremacy, and Prerogative, and the Episcopal Church-Government too? Or, could no man. that was Godly, defire these things? If not, then

III.

Would the Brethren wish this King upon the Scaffold too, provided that would free them from our Episcopacy ? Or do they think it fitting or lawful, torebell again, and destroy so many families for the rooting out of our Biftops ?

Though Mr. L'estrange will not shame the man, by conceasing his name; Yet because I am pretty confident of, no alteration in his judgment, unlesse it be according to his custome from worse to worse : I shall tell thee where thou maift find him out. After thou halt put on a mortified countenance, and obtain'd the art of a counterfeited cough, but muster all the wickednesse thou canst hear of into thine heart; foot it demurely to Mr. William Fenkin's house, I mean the very same man of Christ Church, London, the very same man that petitioned and recanted with a breath, and if thou canst meet with him, he may tell thee who was the utterer of that Sermon.

But not to trouble you any longer with particular instances. I shall give you the Vote of a whole Club of London Levites; where you may fee what good opinion they had of the King - The wofull miscarriages of the King himself (which we cannot but acknowledge to Ministers p. 6, be many, and very great) in his Government, that have cost the three Kingdomes fo dear; and cast bim down from his Excellency into an horrid Pit of misery, almost beyond example. — Pray that God would oive him effectual Repentance. — For subjects to give give him effectual Repentance. fuch a Character upon their Soveraign, is the highest piece of impudence but for them to throw such aspersions upon the most vertuous of men; is a malitious flander not to be found in Christians. Yet was this piece of falshood, approved of and subscribed to, by 59 Presbyterian cu-Thion-dusters about London; all wi ich in the same paper acknowledge the legality of the Rebellion.

If the King be such a wicked man as these Brethren make of him. what must then be done with him? Some of them say, tis no great matter if execution be done upon him. However, it may be, most of them will Holy Common. agree with their Champion, Mr. Baxter; who decrees, that he must

wealth. Thef. be deposed; Nor are the subjects afterwards to trouble themselves for 136. 137. his Restauration; Nor is the Injured Prince himself to seek his re-set-149.374, 375. tlement, if the Common Wealth may prosper without him, and so he is obliged to refigne his Government. And thus the people being free from any obedience to him, may choose another King. Or if a -Common-Wealth be pitcht upon; it is not at all displeasing to Buxter L. Hak Acerd on great ada beit . weeken

Vindication of the London-7. 1648.

min:

who is not fond (that is his word) of any one Government above ano-Preface, pag. ther, only his desire is that the Parliaments may be Holy, and this 15, & 44.

* accertained from Generation, to Generation, by such a necessary Regulation of Elections, as I have after here at large described; and that all those, that by twickednesse have t forfeited their t liberties, may neither choose nor be chosen. But I shall leave Mr. Baxter to his own

Noze, that when, as abovefaid, be affirm'd that the species of the Governmens, was not to be alter'd, but another King to be chosen, that his special friend Rich. Crommell was Protector. But when he now writes this for the fole Government of Parliaments, the Rump was then teffored, and Tri-

† Tis worth knowing, whether he means not Royalifts and Episcopal men, by those who have for gired their liber-

ofe N ups

Repentance: only I would put him in mind, that once he thus magnied a Government of Traytors, which were his Mujesties profest Enemies. If that Nation that is most happy of any upon Earth in a Government pag. 455. fuited to the highest Interest, and to Gods description (Rom. 3. 3.9 should yet murmare and despise that Government, It would be a most hainbus fin, and a terrible Prognostick, especially to the guilty souls.

These men must be brave Subjects that make it their whole business to study Rebellion; and where they cannot execute the King, will imprison and spir upon the face of the person; like those beyond Seas, that hang the Effigies when they cannot ruine the life. Of which Pres-

byterian wickednesse and policy, thus a good Poet.

By this, felf-pregnant fin improves to th' full. Affront at London, Treason growes at Hull: A bold Repulse succeeds perplext abode, Despis dat home, thrives to refus d abroad: Place tutors Place, on Cities Cities call, He may not here be lafe, nor there at all. When lo the spreading mischief not content To force up breaches in one Element, Invades his Navy, doth insulting stand O're the joint-Trophies both of Sea and Land. To gild this Rapine for the Vulgar eies, They chase him through all His Capacities: Shift lights and distances, untill they see Another felf in him, which is not He. Vex Stills and Crucibles, the Furnace ply, To fost and drain a Chymick Majesty. At last their careful fweats, auspicious howr, Drops him apart, distinguisht from his Power.

Monumenturs regale. p. 16,

> Las Somas Ponds. P. 10.

235.19.

I cannot but smile, when I see the Independent girding at the Presbyterians, and vindicate their own actions by the Disciplinarian Principles, proving them to be as great enemies to the King as those who cut off his head, as the laws of the land makes the Trespais as great, felloniously to lop off the noble branches, as to root up the whole body of the Royall Oak. To which purpose one of the Presbyterian seconds (though

The Bounds and Bonds. P. 45.

though at last, their Interest were differently bottom'd) thus twits the Breihren. - If by the Covenant we were indispensably oblived to preferve his Perfon, (i. t. the Kings), How comes it to pass, that we were oblig'd by the same Covenant to mage Warr against him? I have heard of a distinction betwirt his Power and his Person; but never of any between his Person and Himself. So that if the Covenant would have difpene'd, any Souldier of England or Scotland to kill his Perfon, by an accident of Warr (as his life was oft in danger, before be came to the Scaffold) bis death had been violent, and the Obligation to preferve him had ended; and yet according to this Argument, the Covenant had not been broken ; Why then flouid thefe men think the World fo dall, de not to under fand plainly enough, that The Covenant provided for his Death more ways than one?

His Letter. pag. 19.

Though this objection may found harsh in a Presbyterians car (who do not love to hear of their Iniquities), yet that famous Geneva Bull (Stephen Mar ball), can out-rore this, though its clamours were as loud as the Nilan Thunderings of Catadupa: Noyling it out to the World, that if he had been so flain, it had been none of the Parliaments fault; for he might have kept himself farther off, if he pleas'd. These men rail against the Pope as Antichrift, and the Whore of Babylon, (and their wording is all, for they never yet proved it): but, whether they do not both tread in the same way, (both taking upon them to depose Kings) let those who are skill'd in Story, judge: yet, for my part, I think, that one of our Countrey-men was not amis in this: --

A Satyre, The Puritan and the Papift. pag. 6.

They depose Kings by force; by force you'll do't, But first use fair means to perswade them to't. They dare kill Kings: now wixt you here's the ftrife, You dare shoot at the King to save his life. And what's the difference (pray) whether they fall, By the Popes Bull, or your Oxe-General? Three Kingdoms you have firiv'd to make your own, And like the Pope usurp a Triple-Crown.

Bounds and Bonds. P. 20. But somewhat more to this purpose, the former Writer thus reasoneth. ____ If ___ in matter of Supream Command, we of the People may not obey any but the Husband, or the King, Why then did the Presbyterian Party for so many years oppose, and not totally submit to their now [apposed Huband? Why did they Commissionate so many thousand men, who by accident of Warr bad the power, though not the Chance, to kill him? Nay, in the Parliaments Case, it was alwayes conjoyntly argued by them, that it was he the Husband, that would have kill'd them the supposed Wife; for which reason the Kirk of Scotland, long age fent him a Bill of Divorce, unless he satisfied for the bloud of three Kingdems.

Which of the two Parties it was, that at last kill'd him , belongs not much to the satisfaction of us the people, though here questioned: becan fe

cause those Parties, as to that Act, differ'd no more, - than Diminutio and Obtruncatio Capitis do; for they who after a long Warr, and by long Imprisonment dispoil'd him of that Regal power did, according to the Term of the Civil Law, Diminuere Caput Regis; and they who in Confequence of his Civil death, took away his Natural life, did Obtruncare Caput Regis. If he had been kill'd in an Action of Warr before, should the Souldier, or he who gave the Souldier Commission, have answer'd for bis life?

For the more clearing of this, I shall defire Fack Presbyter to resolve

me these two Quaries.

Whether he doth approve of Cook's Appeal, or Kindication of the King's Tryal? (except where he demands Justice, though I need not except it). If he doth, take him Jaylor, and Lord have mercy upon him. But if he doth not, then

Secondly,

Whether he can shew me any thing in that Hellish piece of Treason, [except when Cook doth vindicate his Majesty from some Manders], but I can fh w the same wickedness, in Books publish'd by the Authority of Presbyterians, or made and printed by people of that Faction? For a piece of Parallel, I shall, at present, point you to one or two Instances. See

The Mystery of Iniquity, yet working in the Kingdoms of England, Scotland, and Ireland. Printed for Sam. Gellibrand, 1643.

Declaration of the Commons of England, concerning no tarther Address or Application to be made to the King, 1647.

A Remonstrance of the General Assembly of the Kirk of Scotland, to his Majesty, 1645. Mr. Robert Douglas being Moderator, whose Sermon at Scoon, 1651. you may also read.

Fohn Vicars his several lying and scandalous Pamphlets.

And the several Presbyterian Books, and expressions mentioned in this Book; needless now to be repeated.

And to this purpose, thus faith the learned Mr. Rich. Wasson. - Second fair Whofoever will take the pains to compare the particulars in the Scottish warning p. it. Remonstrance which they brought in their hands, when they came in upon the Covenant, with these, in the accursed Court, proceeding against his late Royal Majesty, may be able to do Dorislaw, Steel, Cook, &c. some listle courteste in their credit, and plead for them, that they drew not up, but only Transcrib'd & Charge, brought long fince from Edenburgh to London.

Thus both Parties think the King alike guilty, (though it was the Presbyterian that first perswaded the Independent to think him fo) : Then here must be all the difference. The first declares him abominably wicked; the latter, being credulous, believes the Declaration. One part cowardly

cowardly deliver him up (I shall not hint upon the word felling) to Execution, and the other being more hardy, strike the stroak: Not that, by this, I lessen the wickedness of a Rumper, as I cannot excuse that of a seconded Member; since the latter, knowingly destroy'd and kill'd the King, 1642. the other, under the notion of a private man murther'd Charles Stuart six years after. The Laws of the Land, not only in Killing, but also in Fighting, against the Kings Command, making it Treason.

Monument. Re-

How to that Heaven did this Pilot Steer
'Twixt th' Independent, and the Presbyter,
Plac'd in the Confines of two shipwracks? thus
The Greeks are seated 'twixt the Turks and Us.
Whom did BiZantium free, Rome would condemn,
And freed from Rome, they are enflav'd by Them.
So plac'd betwixt a Precipice and Wolf,
There the Agean, here the Venice-gulf,
What with the rising and the setting Sun,
By these th' are bated, and by those undone.
Thus Vertue's hemm'd with Vices, and though either
Solicites her Consent, she yields to neither.
Nay, thus our Saviour, to enhance his grief,
Was hung betwixt a Murderer and a Thief.

What the Powder-plot intended, the Independent acted, and I am confident, the Presbyterians acted more mischief than Fanx, or his Complices; Both of them were stopt in their designs and actions: Only we know how farr the Romanists would have gone; but we cannot understand what would have been the conclusion of the Puritans Villanies. As we have a fifth of November in memory of one, so shall we never think of the third of November, but in detestation of the other two.

If the Presbyter would repent his former Vindications of the late Rebellion against their King. It would convert the AEF of Indempnity, into one of oblivion; and people, instead of dashing them in the teeth with their Iniquities, would pirty their former blindness. But, when at this day, they still continue in the same saults, 'tis not a sign of infirmity, but real malice and enmity to that which is good. Still we hear them perswade the people to the legality of the late Warr; and that, by consequence, the same may be lawful against the Son, which was against the Father; and, that upon such petit jealousses as their sactious brains can possess the poor people with all, whose easien natures are accustomed to take Figure against any thing, that their hotspurr'd Parson doth call Antichristian, Popish, or Arminian, though two to one, that neither the Prater nor Hearer, understand what really, those words signific. Yet the Nation is come to that pass, that the ignorance zeal of our Faries hath made the later drown the noyse of the

other two; That if the word Arminian be but named, How do the poor people startle; and bogle themselves into a sweat? looking as distractedly, as if they had been rid with the Night-mare; a name, that gets a man more envy than the title of Turk, or Infidel: the people in part knowing what these fignishe; but for the Arminian, their ignorance of what he is, puts them into such a fright, that they think themselves never secure, till they get the destruction of these strange creatures, for they do not know what things they are. Not unlike those simple peo- Facet. Bebel. ple of Munding (in Schwaben), who having by chance found a Crab, lib. 3. P. 184. which none of them had ever seen before; by toling the Bell, as if their Enemies had been upon them, they all hurryed together, and did feriously consult, what fort of Animal it should be; its creeping backwards putting a terrour into them all. At last; they enquired of a poor fellow amongst them, because, for his livelyhood, he had been farther from home than any of them, who faid it must be a Stag, or Pigeon: but this not fatisfying, and they not knowing how to be refolved; left it should do them some mischief, standing a good way off, they, for the safety of themselves and Town, very valiantly shot this Monster; and left any of themselves, or Cattle, should be poysoned or venom'd by it, they very carefully fortifi'd it about with a strong fence. Thus ignorance musters up all the jealousies and fears that can be, and when these are once a Cock-Horse, they can never want stuff to kindle up their hatred.

I need not trouble the Reader, by telling him, how Mr. Fohn Corbet, Interest of the other day partly whisper'd out the lawfulness of the Warr. Nor Engl. Sect. 14. how another of the Brethren (a great servant and adorer of the Mur- Animad. upou therous Bradshaw), told the people, that it was those with the King, worcester's that began the Warr, and not the Presbyterians; nor how the same Letter. p. 10. man threatens the probability of another Rebellion, unless the Saints have liberty of Conventicling allowed them. Nor need I trouble you, by relating the wicked humour of Baxter, who protests, that if the Warr were to begin again, he would take the Parliaments part, his reason is, because, If I should do otherwise, I should be guilty of Treason or Disloy-Holy-Com. alty against the Soveraign Power of the Land, ___ for ___ I knew P. 486. not how to resist and disobey them without violation of the command of Id. P.477. God. (Rom. 13.) Let every foul be subject to the Higher Powers, erc. and without encurring the danger of the Condemnation there threatned to Resisters. Nor is it needful to repeat to you, how the whole body of the Presbyterian feeluded Members, windicated, not long fince, the Rebellion, by their Authority: Since all these particulars are to small purpose; I never yet hearing through all mine enquiry, as I can remember, of any one Presbyterian, but held forth the lawfulness of the late Rebellion.

Thus we find the Puritans more raging than fat Ursula in Bartholomen-Fair, and certainly Bedlam will be full of Mad-Boys, when the Master thereof is Rampant. We may well expect extravagant Principles from these Disciplinarians, when those who are held most mode-

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rate.

Bishop of Wor-

rate, and the chief amongst them, cannot hold from prating Treason. People are apt to go beyond their Commission, but when such Chieftains amongst them as Baxter, (whose zeal cannot be perswaded from cefter's Letter. Preaching Sedition (to fay no worse word) even since the happy reflauration of his Majefty) with a Club of Presbyterian-fecluded Members, and others of that Faction, can declare, write, and Vote the late Rebellion against the King to be lawful; others of that perswasion may think it no breach of Conscience, to take the other step, and justifie the fecuring of his Person: and when a King is once imprisoned by his unruly Subjects, 'tis time for him to prepare himself, for a journey to the other World.

Doubtful Oracles, are alwayes interpreted to the defires of the Inte-

refted Faction. That dubious Letter.

Edwardum occidere nolite timere bonum eft.

To kill Edward do not fear is a good thing.

was so well understood by Sir Thomas Gurney, and Sir John Maliravers. that the horrid Murther of Edward II. was its refult. Our Puritans well understand their Teachers, when they mince Loyalty; and, though they carry nothing else away with them, they are fure to keep that close, and at last put it into practise. When from the Pulpit, Authority is tainted with abominable wickedness, and Texts of Scripture wiested, to prove the necessity of destroying Tyrants and Idolaters: The ignorantly zealous Auditors, may think they do God and the Canfe good fervice, by doing what they can to bring such a Malefactor to the block; and will at all times be ready to Warragainst the Son, against whose good Father they have been thus instigated to take Arms; and, thus at last, their bewitching fin of Treason will dwindle to a Commendation amongst these Zealots.

Bishop of Worcefter's Letter. Pag. 8.

But well-fare Mr. Baxter, that hath found out two pretty Salvo's for his former wickedness.

First, That he is pardoned by the Act of Indempnity. And is not he a very thankful man, that in requital of the Kings mercy, hath fince that preach'd seditiously ? but he and the rest of his fraternity, are resolv'd to confirm the character, given them by the Emperour Ferdinand, and

King Fames, as afore related.

Secondly, That now the Parliament had declared, where the Soveraign Pewer was, he should acknowledge it, and submit to it. As if the Soveraign Power did not lye in the King before this Parliament; and yet the Gentleman could be very well perswaded to Richard's Supremacy. But a man that is altogether ignorant of our Laws, is the fittest to make the Nation a Commun wealth, and yet none is so blind as him that will not fee : nor none fo wicked as him, whose Interest alwayes prompts him to take the staff by the wrong end.

Scrin. Sacr. P. 123. Baf. Dor.l.2.

The best excuse that I know for them, is; Their being drunk with Zeal, created in them a strange spirit of Prejudice, which fancy'd the Nation to be in such a distracted condition, that all things were running to distruction: And these good souls, thinking to free themselves, and the Kingdom, from fuch miferies, bufled into a body to expel those evils, which their debauch'd fury thought might give ease to the Nation, and quietness to themselves. Like those guzling Companions up Howel's Germ. on the Texel's fide in Amsterdam, who tippled so long, looking out of Dyet. p. 37. a Casement, that really thinking they were at Sea in a Tempest, to lighten their Ship, began to throw Tables and Stools with other luggage out of the windows, thinking they were in danger of Shipwrack. But if these men have the liberty to create jealousies and fears, they will also tell the people, that they are obliged to right themselves, which is the only way to fet up the Stage, that the Tragedy may be acted over again: But I hope the Lecturers and Pamphleters will forgot their Parts; and then the People will be more unwilling and unfit for Action.

CHAP. III.

or rather no, Authority or Power that the Presbyterians King to have over them.

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Sogliona i precipitii esfer vicini.

Taffo, Cant. 2.

Those men who too too high and hasty go, Do take the course to their own over-throw.

The Turks will shew you friendship, but thereby to make you em-P. Dan. Hist. brace their Faith. Zopirus made a fair Relation to the Babylonians, de Barbarie. but quite different from his Intentions: Warr is in vain, if not main-310, 111 tain'd by stratagems as well as force: Towns have been taken by shew of Friendship; as many men, with Darius, have been ruin d by these, who promis'd to be their defence. Our Parliament at first declar de their so tentions were only to relieve the King from his wicked Council having once done that, (as they supposed), they not only afforded him no better, but took away his Authority, clapt him up in Darius and kept him secure, till his Cut-throats convey'd him so the

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CHAP. III.

The small, or rather no, Authority or Power that the Presbyterians allow the King to have over them.

To lessen Authority, is the only way to null it; and 'tis as true; that those who desire, and act the first, do it meerly to make it subservient to the latter. People will not declare their designs at first; a plausible pretence, being half a Conquest, which may be spoiled by too much haste: For

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And.

And, which was an augmentation to their wickedness, they did not do this only to make themselves Supream, but looking upon themselves as the highest Authority, they thought they might thereby lawfully do this and farr more; fancying the King to be as subject to their wills, as a Gally-flave to his Captain. For proof of which, 'is in vain to quote practice, or the multitude of their Declarations, each of them pen'd to prove the legality of their actions. Only it will not be amils, to give you the opinion (concerning this point) of a noted Presbyterian Writer, yet making a noyle in his Fetters, who would gladly perswade the people, that they are bound to obey the Parliament and their Orders, though against the Kings express command. - The Parliament - ever retain'd a furisdiction in themselves over both Church and Crown. Of which in another place, he speaks more plain, thus; The Votes, Orders, and Ordinances, of the Lords and Commons in Parliament, even without, or against, the Kings Personal Command, is to be obey'd and observed.

Fastning of St. Peter's Fetters. p. 67. Id. 118.

Z. Crofton's

Berith. Anti-Baal. p. 42.

But it is not only the Parliament, but the People too (forfooth), that must be bail fellow well mett, with, or rather above the King. And they know, that this familiarity with Maje fly is the only way to bring it into contempt; which Crofton thinks a good Card for him to play, and therefore he thus very pertly be-speaks the People : the meanest Subject interested in the Kings Oath, and capacitated humbly to demand performance? Do not Royal Acts fall under the consideration of Casuists, resolving Conscience? Are not Kings Objects of Ministerial admonition? How bold seever it may feem, none but a proud Pashur, and hameles Semaiah, could count it odious in Jeremiah, to fay to the King, Keep the Oath and thou shalt be delivered, from that diffres which may too late engage his Majesty to send to his faithful Monitor to Pray For Him. Doth not the last clause speak little Crofton a pert blade? who with Calvin, Knex, and others of that gang, would make brave Modlers for a New Utopia, by making the Parliament as bounders and controllers over the King, and allow the People over the Parliament, and then should we have a brave World, the King and Three Estates lying at the mercy of the People; and the bold Presbyterian Tub-tatler allow'd to infuse into the Rabble, what Principles are most agreeable to the sense of their Classes; but, I hope, this Plot is too vifible to take effect.

Yet thus did the Scots with King Charls I. by appealing from him and

his Councilto a General Assembly in these words:

K. large Declarat. p. 171. of his Majesties Council; so do we now, by these, renew our solemn ApYet they? peal, with all Solemnities requisite, unto the next Free General Assemwould allow bly and Parliament, so the only Supream National Judicatories, competent
what would be to judge of National causes and proceedings.

for their Cozenanting humours, as is visible in their own Stories, however they were certain to have the Assembly on their
ade, and then would they Protest against all that agreed not wish them.

Which way of Appealing, is High-Treason by the Law of Sectland, 1d. pag. 181. as they knew very well by a good Token: For when their Ministers held an Assembly at Aberdene, after it was Prorogued by King James, they were cited to appear before the Lords of the Council, to answer that high contempt, but they, denying the Authority, and appealing to a General Assembly, were therefore arraigned and found guilty of High-Treason, and had received the sentence accordingly, if King James, out of his mercy, had not represent them before seatence, and only institled upon them perpetual banishment, which they under-went. But, that they may know themselves the better for the survey. I shall transcribe them a Copy of the Secteh Statute, that they may learn how to avoid Treason.

The eighth Parliament current holden at Edenburgh, the 22. of May, in the year of God 1584. by the Right Excellent, Right High and Mighty Prince fames the fixt, by the Grace of God, King of Scots; and Three Estates, of this Realm.

An Act for Confirming the Kings Majesties Royal Power over all Estates and Subjects within this Realm.

ORASMUCH as some persons, being lately call'o before the Kings Majesty and his Secret Council, to answer upon certain Points, to have been enquired of them, concerning some Treasonable, Se= ditions and Confumelious Speeches attered by them in Pulpits, Schools, and other waves, to the dibain and reproach of His Highnels, his Progenitors, and prefent Council; contemptuously declined the judgement of his Highnels and his faid Council in that behalf, to the evil example of others to do the like, if timely remedy be not provided: Therefore our Soveraign Lord and his Three Estates assembled in this present Parliament, ratifieth and approbeth, and perpetually confirmeth the Royal Power and Authority ober all Estates, as well Spiritual as Temporal, within this Realm, in the Person of the Kings Majesty our Sobe= raign Lord, his Heirs and Successors: And also statuteth and ordaineth, That his Highnels, his Heirs and Successors, by themselves and their Councils. are and in time to come Chall be Judges competent to all persons his highnels Subjects, of what Estate.

De-

Degree, Function, oz Condition, loeber they be of. Spi. ritual, 02 Temporal, in all matters wherein they or any of them thail be apprehended, fummoned, or charged to answer to such things, as that be enquired of them. by our law Soveraign Lord and his Council. And. that none of them which Chall happen to be appres hended, called, or fummoned, to the effect aforefaid. presume to take in hand to decline the judgement of his Highnels, his Heirs and Successors, or their Council, in the Premiles under the pain of Treason.

Calvin in Amos 7. 13. p. 282. 2. Paper at Newcast.

Sermon. 28. May, 1645. p. 12.16. & Epist.

pag 280.

Preface to Knox's Hift. g. 3. b.

Regni ap. Sco-

Declar, of Reasons for no more Address. pag. 12.

To make this way of Appealing more plaufible to the People, they are very willing to make a separation betwixt the two words. Sacred and Majelly, thicking close to Calvin, who calls it blasphemy to yield the King a Supremacy in the Church under God and Christ; to which purpose, thus the Zealot Henderson delivered himself to his Majefty. Such an Headth p as the Kings of England have claimed, and such a Supremacy as the Houses of Parliament crave, with Appeals from the Supream Ecclefiastical Judicature, to them as fet over the Church, in the same line of subordination, I doutterly disclaim, upon such reasons as give my felf fatufattion. And to this purpose, against the Kings Supremacy in Church affairs, he ranted before the House of Lords. the year before. Yet, when he was Moderator of the Affembly of Glasgow, in one of his Speeches there, he attributed very much to the Kings Power in Ecclefiastical Causes and Assemblies, and at last af-Large Declar. firm'd; That the King was Universal Bishop over all his Kingdom. A Copy of this Speech, his Majesties Commissioner, [Fames, then Marquels of Hamilton used means to obtain, but could not get it presently, because those expressions had offended the Covenanters; yet at last. a Copy was fent him, but with all those Expressions left out, which were spoak in favour of the Kings Power in Ecclesiastical businesses: by which one may guess at their jugling. Another of these Brethren is very furious against the giving these Titles to the King, and must call it Blasphemy too: But this man is not only against this, but also against the attributing any such Epithets as Vertuous, Piom, or Religious, to Prafat. de jure our Superiours; as if he had borrowed his breeding from Buchanan, who rants against those who give the Titles of Majesty, Lord fhip, Illustrious, &c. And these two, also agree very well together, in flaundering those who will not fight against their Kings, fince they say, Dame Nature knows no fuch diffinction. And this is agrecable to our Long-Parliament-Worthies, who gravely declared it - afit Foundation for all Tyranny, and a melt distructive Maxim or Principle, for the King to avow, That He oweth an account of his Actions to none, but God alone: And that the Houses of Parliament, joynt , or separate, have no power either to make or declare any Law. And this power over the King, Henderlon doth

doth not only give to the Representatives, but also to the People over 2. Paper at both them and the King; especially in Reforming: and so by con-Newcastle. fequence must make them also judges too; and then shall we have a mad world my Masters. - If the Prince or Supreme Magistrate be unwilling, then may the Inferiour Magistrate, and the People, being before rightly inform'd in the grounds of Religion, lawfully reform, within their own sphere; and if the light shine upon all, or the major part, they may after all other means as a gayed, make a publick Reformation. And a few lines after, thus to the same purpose, - It is not to be deny'd, but the prime Reforming Power is in Kings and Princes, quibus ----- deficientibus, it comes to the Inferior Magistrate; quibus deficientibus, it descends to the body of the People; -And this you must suppose to be a pretty Rule, to make the People believe that no Religion can be true, but the Presbyterians, and the Covenanters; and fo a necessity of Reforming to their Directory. For if not, how will they answer the common Quære, How came they then, or how durst they alter the Church Government, against his Majesties express command?

Well, necessity or no necessity, the English Presbyterians will swear that they have power to Reforme, and in that the King signifyeth but a Cypher. For, Could not they null Episcopacy against the Kings command? Could not they devide their Lands amongst themselves against the Kings command ? Could not they Ruine the Common-Prayer-Book against the Kings command? Could not they call a Pye-bald Assembly against his command? Could they not swear a wicked Covenant against his command? Could they not fet up the Directory against his command? Could they not fet up Clasical, Provincial, and National Assemblies, against his command? Could they not Murther and begger an Archbishop, and others of the Orthodox, and Loyal Clergy, against his command? Could they not destroy Cathedrals against his command? Could they not make Perjury lawful against his command? Could they not commit Sacriledge against his command? Could they not turn the Kings Loyal Subjects, out of both the Universities, against his command? Could they not make Schismatical Presbyterian Ordinations against his command? Could they not make what they pleased to be Idolatry and Superstition, against his command? Could they not make Treason a Rule of Christianity against his command? Nay, could they not do any thing, but make a man a woman, and a woman a man? according to Pembrokes oath and judgement.

For those who vote Loyalty, Treason; and cloak Rebellion with high Commendations, and Religion; will fancy a Legal Power into themselves, obliging them to oppose their Prince. And pust on with this persuasion, a Puritanical Committee of our long Parliament, order this to be Printed and Dispers'd, in behalf of their Associates — They Political Cahave only used that Legal Power which was in them for the punishment techsism, 1643. of Delinquents, and for the prevention and restraint of the Power of P. 12.

Tytanny; of all which they are the legal Judges, and all the Subjects

Canterburies

of this Kingdom are bound by the Laws to obey them herein. And this Opinion, might be the reason why Prinne and his Fellows. were so angry against that Murther'd Archbishop Laud, for not suffering such seditious expressions as these to be used to the people in their Sermons. - It is lamful for the Inferior and Subordinate Magi-291,302, 303. strates to defend the Church and Common-wealth, when the Supreme Magistrate degenerates, and fallethinto Tyranny or Idolatry; for - Kings are subject to their Common-wealths. And that Subjects may lawfully take up Armes against their Kings command, and in their Sermons revile the Kings Court, with Pride, Avarice, Idleness, Flattery, Folly, Wickedness, and fuch like : Yet had a man in London, but hinted half so much against the Parliament, he had been claw'd for it to the purpole.

But it is not the English Puritans alone, that would thus trample upon their Kings: Nay, the Scots too will be as wicked as them, or elfe they could not handsomely call one another Brethren. And this is especially practised by their zealous Hinters, who deny the King to have no more to do in or with their Assemblies, than the meanest Cobler amongst them; whilst they thus Impudently told his Majesties Large Declar. Commissioner, That if the King himself were amongst them, he should have but one voice, and that not Negative neither, nor more affirmative than any one Member of their Assembly had. Nor will they allow the Civil Authority, to have any thing to do with them, or any of their Kirk-actions; as I have formerly shew'd in their continual practife;

and for an affurance, take one of their Declared Maxims.

K.Large. Decl. pag. 349.

pag. 245.

Civill Power, The King as well as the

thing more diftructive to them.

As the Assembly cannot make Civill Laws, nor repeal them, nor impede the Parliament from making or repealing Civil Laws; * By this word No more can the * Parliament make Ecclesiastical Lams Originally,

they fignificall nor repeal, or hinder the Lawful Assemblies to repeal the same. For albeit, Acts of the Assembly are, and may be, ratifyed in Parliament; that is only that the Civil Sanction may concur with the Ecclefiasti-Three Estates cal Constitution: But will not ftop the Assembly to recal their Own Act, Good Dectrine which being annull'd by them, the Civil Ratification falls ex Confefor the Puri-quenti. For, to maintain that the Kirk may not repeal her own Acts, rapermoft, but at tified once in Parliament, is so derogatory to Christs Prerogative and this time no- Ordinance, to the Liberty of the Kirk, and Freedom of the Affembly, to the nature, and reason of all Ecclesiastical jurisdiction (as we have more largely declared in the Protestation 22 September last) that we believe few or none will be of that Opinion.

Nor will they allow the King to Dissolve any of their Juntos, with which Impudent humour, King Charles I. was sufficiently troubled. For having by Proclamation Dissolved their Assembly at Glasgow [1638] They publickly deny his Authority for fo doing, decla-

ring, that

- It was most unlawful in it self, and prejudicial to those Priviledges, which Christ in his word hath left to his Church; to disfolve or break up the Assembly of this Church, or to stop and stay their Proceedings

Id. p. 298.

ceedings in Constitution of Acts for the welfare of the Church, or execution of Discipline against Offenders; and so to make it appear, that Religion and Church Government should depend absolutely upon the pleasure of the Prince.

And after this they very folemnly protest against the departure of the Pag. 300. Kings Commissioner, 'till their humours be satisfyed; a sufficient sign of their Presumption, to be so malepert with one that represented the Kings Person and Authority; but they go on in their bold-

neffe.

We again and again do by these presents cite and summon Pag. 301. them, and every one of * them, to compeer before this present General. The Bishops Assembly, to answer to the premises, and to give in their Reasons, De-and others, who fences, and Answers, against the Complaints given in, or to be given gainst, and deagainst them; and to hear Probation sed, and Sentence pronounced against clined this them, and conform to our former Citations, and according to Justice, sembly. with certification of affairs : Like as by these presents we summon, and cite all those of his Majesties Council, or any other who have procured, consented, subscribed, or ratified this present Proclamation, to be respon-Cable to his Majesty and Three Estates of Parliament, for their Counsels given them in this Matter; so highly importing his Majesty, and the whole Realm, conform to the 12 Act, King James IV. Parliattiene II. In which Act and protest for remedy of Law against them, and every one of word that inthem.

Having thus begun to thunder, they fall to work, though they had covenanters would in this no power to act, being Dissolved by the Kings Command; yet, to place, but rait they fall, in a furious Zeal, not stopping at any thing which was ther in behalf once propounded; fo that in one hour, they declar'd fix General Af- of the Pricy semblies to be null and void. In another hour, they condemn'd (not 310. confuted) Armianism. In another hour, they deprived the Archbishop of St. Andrews, and two other Bishops, viz. Galloway, and Brechen; as at other times of that Kirk-Rump, all the rest of the Bishops. In another hour, they declared Episcopal Government to be inconfishent with the Laws of that Church and Kingdom, and fo abolished it. And thus in all haste, without fear or wit, in a very few dayes, they had made almost an hundred Acts; sometimes three or sour at one time, and sometimes more; to the utter discredit of their Brethren of our English Assembly, who sat hum-druming several years, and after all expectations, brought forth nothing worth a Mouse. But the one was shackled, and the other at liberty; the one was over-rul'd and aw'd, by a Parliamentary Nod; but the other would neither be govern'd by God nor Man: Though, no question, had that at London been their own Masters, they would have been as hasty as their Brethren: An English Covenanter, being as good wildfire, as any Kirker in Scotland. Bur by this you may guess how deliberate our Northern Seers are, how rationall they are, that, without Archimedes his Engine, can skrew up a Government in a moment; like those in the Arsenal in Venice, who in less than two hours time, can make and lanch a compleat Gally. Dd 2

Large Declar. p. 284.

But enough of their denying the Kings Authority over them in their Assembless. I shall only give you one of their private Instructions, by them carefully sent to some Ministers in every Presbytery, in whom they put most special trust.

Private Inftructions, Aug. 27. 1638.

That the ablest man in every Presbytery be provided to dispute

De Potestate Supremi Magistratûs in Ecclesiasticis, prasertim in Convocandis Conciliis, de Senioribus, de Episcopatu, de Juramento, de Liturgia & corruptelis ejusdem.

How the Saints held these Questions, need not be ask'd; nor how partially they would go about them, (for I cannot well say, study them). When people once dispute Authority, practice assures us that they are resolv'd for the Negative; and, when such questions as these are on purpose propos'd by a byass'd Zealor, the Intention is only to confirm people in Opposition. The Brethren long before this, had found the benefit of such Discourses, which made them now trudge in the same way: For their seditious Predecessors, in the University of St. Andrews, insteed of Divinity, had thrust up these Politick Questions.

Whether the Election or Succession of Kings, were the better form of Government?

How farr the Royal Power extended ?

Whether Kings might be censured for abusing the same, and depos'd

by the Estates of the Kingdom?

But besides those who expressly deny and fight against the Kings Supremacy, his Majesty hath other Enemies to his Authority, which are as dangerous amongst the People as any other: And these are those who commend his Enemies, and so approve their Actions; not, but that a wicked man in some things, might be highly commended for other qualities. Thus of one hand, I find the great Gustavus Adolphus, highly applauded, but that he was a Protestant; and on the other, our Queen Elizabeth's Sister, Queen Mary, as greatly commended, but that she was a Roman-Catholick; yet, for either of these simply, aspersions are not to be cast upon Magistrates, or others, more inferiour. However, this hits not our case, but the magnifying of those who are really wicked, which Epithet (let them take offence that will) I shall freely bestow upon our Long-Parliament, as being the Kings greatest Enemies, the only cause of his ruine, and the murtherers of many innocent Loyal Gentlemen.

By these Commendations, the People are made to believe that they are all Saints, thereby inticing the Countrey to choose them for their future Representees, that, under their protection, the Non-conformists might have more work to do: or else by having a good opinion of them, may stick close to them upon all occasions: and pitty, that the Cause these

Salust. Germ.
pag. 231.
Martin's
Chron. p.422.

good

good men undertook, had no better success, but the discredit and ignominy of the Contrivers; not forgetting the large sums of Money and

Lands, they cheated the King, Church, and State of.

It Rebellion, Murther, Sacriledge, Schism, Perjury, Knavery, and such like sins, can make a man wicked, (and 'tis well known where all these, and many more, vices were met together), the Epithet will keep its ground secure, against the sume and rage of all the Schismaticks in England, or Scotland: Yet, even since the King came in, have they had many good wishes, not unknown to the whole Nation; and therefore I shall give you but one Instance, and, that of one old enough to know what they were, but, that he spake through a Covinanting Interest; and these commendations of them are, as they were [1544]) when all those who were Loyal and good, had lest the House and followed his Majesty; his Encomium is this, and lest the House and followed his Majesty; his Encomium is this, and see and these shall me. Hall's and free, and these the best that ever England had, for Piety towards sumber. Flore God, and Loyalty to their Soveraign, and A Parliament of Lords and Commons, so pious, so prudent, so leyal, and faithful, to God and their King.

These Commendations are but like Libanius the sophister's applauding and praising Julian the apostate, who amongst the many moral vertues that there are, might possibly have a tincture of some. What goodness these people had, I know not, yet can I guess at a large portion of their mischies. Only one shall be mine instance, viz. That they were the first Contrivers of these Wars, they consulted the Rebellion, they broach'd it, and gave it life by their Votes and Declarations, whereby they cunningly inveagled others into their sin; yer, (being degrees in wickedness), the worst of their Souldiers, was not the tenth part so bad as these Members: the first being knavishly inticed to as the others Command; they contriv'd and plotted the Rebellion, and drol'd on the Countrey to be obedient to their Orders, under the specious shew of Reformation and Religion, knowing the consequence of the old Rule

never fails:

Finge Deum.

which gut extract topography the premies

They cannot be good Subjects to King Charles I. that commend his Enemies; and, they deferve no thanks from King Charles II. who praise those, who did, and voted and declared it lawful to fight against his Father, thereby proclaiming to the World the legality of acting the

'Tis needless to tell you, how they violently made it their business, to clip and pare the Kings Prerogative, and Authority; and amongst many other, frivolously plucking away the Militia, allowing the King through civility, to carry a Sword by his side, because he's a Gentleman, but not, upon any occasion whatsoever, to draw it, that being forsooth, the office and priviledge of their hands; by which, hanging

a lock at his hilt, but they keeping the Keys; using him as they used their children, giving them Gold in a Box, which they must not finger, only please themselves with its racting; by which means, they will make themselves a Negative Vote in Peace and Warr. And after this fashion did their Covenanting Brethren of Scotland abuse their King, taking all power of Arms into their own hands: their reason being, because The Kings Castles and Strengths are the Keys of the Realm; and they knew no reason to the contrary, but that they might keep their own Keys.

Large Declar. \$.379,380.

Mr. Heylin's

Geogr.

Jo. de Laet. Hispan. p. 90. Thus would they make their King meerly Titular, and a perfect Slave and Captive to their Wills. Not unlike Sancho Panco, who for foot-fake was made Governour of the Islands, but had no Authority; nay, scarce liberty to eat his Victuals. The rustick Biscayners cry up their priviledges so much, that the King of Spain dare not go amongst them but well armed and guarded: And good reason, for they think their King to have so small Authority over them, that he must bare one of his legs, when he cometh upon the Frontiers of their Countrey; and, though they meet him as their King, with what bravery they can; and proffer him some few Maravidi's, [small brass-pieces, each of them about the value of a Scotch Turner, or Bodel, somewhat less than our English farthing] in a Leathern Bag, hung at the end of a Lance; yet, for all this shew of great kindness, they fairly tell him, that he must not take them.

This Nation hath long enough felt the smart of crying, Priviledges! and Majesty it self hath been dar'd by that specious pretence. Though they give him the Name of King, yet they take all its Attributes to themselves; though they call themselves Subjects, yet like the Scots, they do not Petition, but with their Swords in their hands; at the first denyal founding an Alarum, and at the second run themselves so farr into Rebellion, that if something be not granted them, they will destroy all: As it they had swallowed up their Obedience, with that ravenous Whirl-pool in Pentland Frith, (in the North of Scotland) with which, if either Ship or Boat shall happen to encroach, they must quickly either throw over something into it, as a Barrel, a piece of Timber, and such like, or that fatal Euripus shall then suddenly become their swallowing Sepulcher. Thus the Presbyterians make their Obedience a Bargain, and, if Interest out-bid the King, He need not trouble himself by being a customer to these men: who allow him no power, but what they suppose he derived from them, and which they can take to themfelves again, when they fee occasion, or please,

Lithgow's Travels. p. 505.

CHAP. IV.

That the Presbyterians are but Conditional Subjects; no longer obedient to their King, or acknowledging Him, than he serves their turn, and is subservient to their fancies.

A conditional Subject is the worst Animal in a Kingdom, being the first Creature that shrinks from Government, and always ready to destroy the Peace of the Nation: for which, and other things, he will never want a reason grateful to the Rabble, as long as he can cry out, that his Subjection is but Conditional; and the Magistrate having broke his part, he's no more oblig'd to his duty: And this the people believing to be each mans case, will make themselves Judges, by which means the Authority of a single Person, will ever be out-voted, or over-worded.

That the King of England is Supream, is certain; That the greatest wickedness in the World cannot un-King him, is as true. The Law of the Land obligeth us to submir, and makes it Treason to resist; and the Scriptures bids us Obey, but never Rebel, for Conscience Sake. Every man is born with the Oath of Allegiance, and is as much obliged to its observance before, as after his taking it. Though the Prince were Turk, or Heathen, yet would he be as much King, and have as much right to the Crown, and Rule, as if he were Presbyterian. 'Tis not the Religion of the Magistrate, but that in me (be what it will) that I do call Religion, or Conscience, which obligeth my obedience to him. The Roman-Catholick had as much Reason and Law for their Gun-Powder Treason, as the Scotch and English Faritans for their many Rebellions; and may, as to themselves, as much rejoyce, for their delivery from the Presbyterian Tyranny, as they from the others intended cruelty; but in this they may both sha ke hands, and cry quits Brother : which hath made me smile as often as I hear a Disciplinarian rail against the Romawifts, for that wicked defign, fince themselves have been as guilty; only some difference in the method, one putting their confidence in Fire, and the other in the Sword.

The many Rebellions of these People, and their resolutions never to lay down their Swords, till the King would satisfie them in what they pleas'd, is a sufficient manifestation of their Conditional Obedience; and, that they are not farther Subject to that Authority, than the King is obedient to their Wills; examples of which are yet fresh in every mans memory.

At the very beginning of their Rebellion, they having declar'd those who adhear'd to the King to be Traytors, and He had done the same to the Earl of Essex: His Majesty unwilling to have the bloud of his Subjects shed, and delighting in Peace, sent to the Parliament to

call in their Declarations against his Party, and he would call in all his against them and their Affociates; and, that both the Armies might be disbanded, an Act of Oblivion to be pass'd, and a perfect Peace compos'd: And, What could be more gracious then this? yet this they deny: Nor will they hearken to any Overtures of a Treaty. with him, unless he first call in all his Declarations against them, Disband his Army, yield himself to them, and permit those who were with him to be proceeded against, and suffer as Delinquents.

Thus will they have none of him, unless he submit to them, and permit his best Friends to be ruined: And, yet these men must think themselves so good Subjects, that they deserve his Majesties thanks for their so acting, and in so doing think themselves Obedient enough in all Conscience. But, if this be their duty, I wish they would tell me,

what they think disobedience to be.

This rejecting their Soveraign, is sufficient to stop the mouths of these men from railing against Pope Gregory VII. [call'd Hildebrand] who having excommunicated the Emperour Henry Iv. would not abfolve him, nor receive him into favour, till, throwing off all his Princely attire, he had waited three several dayes in the coldest time of Winter, bare-footed at the walls of Vercelli, (in Piemonte in Italy, where the Pope then was), to begaudience and forgiveness.

Phaeton had no reason to question his birth-right, unless Phaebus would allow him the command of his flaming Chariot, to the ruin of the Youth and a great part of the World: And 'tis strange Logick, and impudence in our Puritans, to deny themselves to be Subjects, unless they command as Supream. A pretty mode to trample upon Authority, as if they had fet for their pattern Pope Alexander III. who in-Hift. of Papa- freed of offering his Toe to be kift by Frederick Barbaroffa, fet his foot upon the Emperours neck.

> If at the beginning of the Warr, they were so stubborn, as not to receive their King into their favour, unless he yield to their mercy, and fuffer his friends to be diftroy'd: he must expect stranger Conditions when they are heightned with bloud and villany. For then must be ask them Pardon, give them fatisfaction, and carry nothing about him, but the bare Title, or else he shall be none of their King. To which purpose, a whole Club of them having sufficiently rail'd against Hm, after all their lies, scandals, and hellish forgeries, thus conclude their malice and obedience.

> These are some few of the many reasons, Why we cannot repose any more trust in him, [i. e. King Charles I.] and have made those former refolitions; yet we shall use our utmost endeavour to settle the present Govirnment, as may best stand with the Peace and Happiness of this King-

> Here they quite renounce any more Obedience to him; nay, make it, by Vote both of their Lords and Commons, to be High-Treason for any to make any Application or Address to him: And, if these be good Subjects, without all question, 'tis Treason to be obedient. And, what they

Platina. p. 178. Genebrard. Chron, Anno 1073.

Ovid. Mer. 1. 2.

See Morney's cy. Pag. 336.

Declarat. for Non-Address. P. 37. 1647.

they meant by their utmost endeavours I know not, only this I am certain of having thus thrown away the Father, they never apply'd themselves to the Son, unlesse it were the motion of some ofthem to proclaim him Traytor, and the conclusion of them all was to fend the Earl of Warwick to fight him.

How long before they had been resolved to renounce their King and In his Speech his Government I know nor, yet the Earl of Loudoun, then Lord Chan-New-Cafile. cellor of scotland, a pretty while before this, gave the King notice of August. 1646. their intentions, telling him that - Some are so afraid, others lo unwilling, to Submit themselves to your Majesties Government, as they desire not you nor any of your Race longer to raign over them. -- If your Majesty refuse to affent to the Propositions, you will

lose all your Friends, lose the City, and all the Country; and all England will join against you as one man, and (when all hope of Reconciliation is past) it is to be feard, They will processe and depose you, and sett up another Government. They will charge us to deliver your Majesty to It seems Lowthem, and to render the Northern Garrisons, and to remove our Army down and they out of England. And upon your Majesties refusing the Propositions, both well together Kingdomes will be constrain'd to agree and settle Religion and Peace with- in their Counout you, which will ruine your Majesty and your Posterity. And if your sells, and De-Majesty reject our faithful advice, and lose England by your wilfulnesse, speech being your Majesty will not be permitted to come and ruine Scotland.

And at the beginning of the same year, when his Majesty from Ox-before the Enford, earnestly desired them, that there might be a personal Treaty; glish and Scotch The Lords and Commons of the English Parliament and the Commission greement at oners of the Scotch Parliament, after they had impudently hinted at his New-Cafile, & Majesty as a most wicked person, they expresly deny any such means it may be his for peace, untill he had given them Satisfaction and security. And this also then tell was still their custome with his Majesty; first must be fatisfie them be of the 300000. fore they will hear any thing from him. In the same year the Committee pound. of Scotland, tell his Majetty at New Castle We have now 13 Jan. of Scotland, tell his Majelty at New Castle - We hope you come 164with intentions and full resolutions to give all just fatisfaction to the joint- 13 May. desires of both your Kingdomes, And two daies after affure him, that 1646. - If your Majesty shal delay the present performing thereof, we shal be ne- 15 May.

cesitated for our own exoneration to acquaint the Committee of both Kingd. at London: that a course might be taken by the joint advice of both Kingdomes for attaining the just ends exprest in the Solemn League and Covenant. And to the same purpose (but with abundance of railing against the Remonstrance) King) the year before did the General Assembly of the Scotish Kirk (Mr. February Robert Dowglass being Moderator) expresse themselves to his Majesty. 1644

And in this humour of conditional and malepert capitulating Subjects they continue, nay even when people might perceive the Army Humble Rebent against Monarchy, or at least the Royal Family of the Stuarts, prefentation For thus they endeavour to make people believe, that the King cannot flioners of the be truly King indeed, unlesse he humbly give satisfaction to his cove-Gen. Assembly nanting people. We leave it to be pondered by your Lordsbips, to the Honouwhether they that obstruct and hinder the requiring of latisfaction, and of Parliament fecurity, from his Majesty in point of Religion before his Restitution to the 1648. exercife 18 April.pag.

Pag. 12.

confession from the Scots

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Pag. 13.

for the glory of God but

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exercise of his Royal Power, do not upon the matter and consequence obfruct and binder his Majesties deliverance and restitution; whereof such fecurity and assurance had from his Majesty might be a powerful and effestual means. And a little after more fully declare themselves thus. This Restitution of his Majesty to the exercise of his Royall Power, before security had from Him for setling Religion, your Lordships know by our eight desires, and otherwaies, is conceived by us to be in-consistent with the safety and security of Religion. _______ the bringing of his Majesty to some of his houses in or neer London, before Satisfaction and security bad from him in point of Religion, and in such other things as are necessary for the safety of the Kingdomes, could not (as me conceive) but be an exceeding great discouragement and offence to the Presbyterianins England, who will conceive that the Remedy is worse then the disease. — Seeing your Lordships are obliged by the third Article of the Covenant, to defend his Majesties person, and authority in the preservation and defence of the true Religion and Liberties of the King-Here's a plain domes : We conceive your Lordships should not demand from, nor presse

upon the Kingdome of England, bis Majesties Restitution with freedome and honour, and lafety, except with that qualification in the Covenant, who best knew and with a subordination to Religion and the Liberties of the Kingdomes.

And if all these things should come to passe, then the Kirkers cry nant, that this out that all is undone, and so they leave it to judgment, Whether his League bindes Majesty shall not be restored to his honour before Jesus Christ be restored to a conditio- to his honour, and fet upon his Throne of Government in bis Church? nal subjection, Whether his Majesty shall not be in a condition of liberty, before the Ordinances of Christ have a free course --- And is this to endeavour the must be judges setling of Religion before all worldly interests? Or rather to make it come after the Kings interest? And If his Majesty may be restored with honour, freedome, and safety, before such

fatisfaction had from Him, we fear it shall lye as a great scan-Pag. 21, 22. dal upon this Kingdome. And a little after; they plainly subject his And is nothing Majesty to their wills, in the interpretation of the Covenant. -What soever we owe to the King in civil matters distinct from the cause of Religion, sure all these other duties are with a subordination to the Nothing good but the Coveglory of God, and the good of Religion: And we are very confident

that it was and will be farre from the thoughts of the General Assembly, under colour of his Majesties Honour, to concurre with him, or any in his Name, in a cause which is burtful and prejudicial to the good of Rebut themselvs? ligion and to the other ends of the Solemn League and Covenant. Yet this way of diffience and standing off with their Soveraign, Mr. Robert Beyley wonders that any body should call a Fault. As if these men have the priviledg to secure the person of the King when they please, and then de-Review, p. 39. ny him either Authority or Liberty till he ask them forgiveness and give Juffification of them fatisfaction, for his thinking much to be made a flave to their fancies.

Upon fuch like expressions as these a Parliamentarian makes this ob-- If the Scots Commissioners did plainly affirm to the Committees of both Houses at the Conference, that they could not ad-

Mr. Tho. Chaloners Speech.

1646 pag. 12,

mit

mit of the Kings presence in Scotland, because of the divisions and troubles of that Kingdome, which he might make such use of, as to raise forces both against them and us. What could this imply, but that, notwithstanding his person might be insafety in Scotland, yet Scotland could not be in safety, whilst his person was there. And if they positively assirt it on their part, may not we make a question of it on ours? Thus both parties catch at what pretences they can, to exclude the King from both his Kingdomes.

As they did with the Father, so did they continue to act villary with the Son, concerning which I shall give you the words of that great Mattyr of Loyalty, the Noble and Valiant Marquesse of Montross.

And so little are these Godly and Religious men toucht with any sense Declaration of what mischieves they have already done, That they begin afresh with 1649. P. 3. his Majesty Our now Gracious Soveraign upon the same score, where they left with his Father of ever bleffed memory. They declare him indeed to be their King, but with such conditions and provisoes, in robb him of all Right and Power. For while they pretend to give him a littles which he must accept as from them; they spoil him of all that Power and Authority, which the Law of God, of Nature, and of the Land bath invested him with by so long continued descent from his famous Predecessors. They press him to join with those who by a Sacrilegious Covenant have confederated all his dominions in Rebellion, and laid all Royall Power in the Dust. Which in effect were nothing better then that he himself should afterse with Infamy the sacred memory of his ever Glorious Father, that he should with his own bands destroy himself and ruine all such, who have still been Loyall to him in his three Kingdoms. Thefe are the men who first entring England sollicited those of their faction to rife in that desperate Rebellion (as a Prologue to the ensuing Tragedie which they meant to act.) These are they who were the chief, and main Instruments of all the Battails, Slaughters, and Bloody occupions within that of their own Kingdome; These are they who sold their Soveraign to a bloody and infamous Death; yea these are they who still digg in his Grave, and who are more pernitionly hatching the Destruction of his present Majesty by the same bare, old, antiquated Treacheries; then ever they did that of his most excellent, and most innocent Fa-

Except he would subscribe to their fancies, they would not allow him to be their King, nor come amongst them, which is confessed by the Estates of Scotland themselves —— Scotland is desirous to imbrace Their Declabim, upon grant of their just desires —— and are most willing upon rat. against just satisfaction given to our desires. —— And after this fashion Montross 1650 doth the General Assembly bid their King stand off, wondring that any one should be against their keeping out the King till their Provisoes Their Declabe submitted to by him. And their reason is, because, should his Marae against jesty be put in power, before he did ingage himself to submit to them, 2 Jan. 1650, then no obligation would be upon him.

Well, having jugled him into Scotland they use him worse than a

E e z

Gally-

See the Anfwer of the Parl. of Engl. to the Kings Declar. 1650. pag. 18.

Gally-flave, threatning destruction to Him and all his Friends, unless he will dance after their humours, and declare according to their malicious and Hell-contrived dictates. Of which, thus take the words of their proud beggarly Affembly. - They will not own him , nor his Interest, otherwise then with a subordination to God, and in so farr as he owns and profecutes the Caufe of God, and disclaims his and his Fathers Opposition to the Work of God, and to the Covenant, and all the Enemies thereof. - And this piece of Impudence was seconded by the Committee of Estates, and the Covenanting Swash-bucklers of the Scotch Army.

But, that you might the better fee, that their Obedience to the King. was no longer than he served their turns and Interests, I shall give you a piece of a Letter from their Great Minister of State, the Earl of Loudoun, Chancellor of Scotland, which he wrote to his present Sacred

Majesty.-

All the world knoweth the villany of this The Heathen call'd flocks and ftones as here you have mischief, murther and per jury, call'd Gods Interest.

Since your Majefty refuseth to do what is necessary for the good of Religion, and Gods Interest; They will look to the fafety and good of. way of canting. Religion, and to their own fafety, and emit a Declaration, how willing they are to hazard their lives for your Majesties Interest, if ye had been for Religion. But, that being deny'd, they will separate the pretrue Religion; fervation of Religion from Your Interest, and fo to the fafety of this Kingdom. And, if there be a difference and separation upon those grounds, there will never, in human appearance, be juch a Conjunction: And Your Enemies (who will grant any thing which may destroy your Majesty) will win their ends.

This last clause doth in part vindicate the report, of the Intention of some of the Scots to deliver his Majesty to Crommell, or the Rump, if

they had not forced their ends.

Besides these of more publick imployment, I shall afford you one passage out of a private English thorough paced Presbyterian, who thus Vid. Bounds & speaks his own and the rest of his affociates Intentions. who are now for the right of the Son, and continuance of the Government, are as much against the vices in and about him, as about the Father. And should He do as his Father had done, they who are now for the performance of this Oath and Covenant, would as truly

joyn against him, as against the Father.

This is home and pat to the purpose, and may sufficiently inform his present Majesty, what small Obedience and Loyalty he can expect from these people. 'Tis storyed of Pope Julius II. that being angry against Lewis XII. King of France, and marching out with an Army against the French, took St. Peter's Keys and hurl'd them into the River Tiber with this furious Bravado: Since St. Peter's Keys will not quell mine Enemies, I'te try what St. Paul's Sword will do. These men take the same course, but upon different scores: The first two being Princes standing upon their own bottoms; and, for ought that I know, neither bound to one another by way of such an Obedience. The second almost of as much difference as betwixt Heaven and Earth; one party within

Bonds. pag. 55. 1650.

Another Instance that the Covenant binds only to Conditional Obedience.

Quia clavis Santti Petri, non amplius valet; valeat gladius Sancti Pauli. Jo. Baleus, 1. 7.

his own Dominions, above all that's mortal, and superiour to the Law it felf; the other of so an inferiour Allay, that by all the obligations Human and Divine, he is so farr bound to a real Obedience, that the least Oppo-

fition is not only Perjury, but Treason.

'Tis a pretty piece of Policy the People had got, first seditiously to swear a wicked Oath, and then to declare that it is so farr binding, That they cannot in Conscience admit their lawful King to reign over them, unless he will swear and forswear as fast as they do: Should we swear to root out Presbytery root and branch, they would call it wicked, and no way obligatory; and, yet I am confident, we have as much right (if not more) to do so, than they had for the extirpation of Episcopacy. The Arch-Duchess swore never to put off her smock, and the Arch-Duke, that he would not eat, till oftend should be taken ; but Sir Francis Vere, was not to be courted with such babbles, but made them know the folly of such rashness, by the necessity of their nullity's and had he yielded upon the foppery of preferving them from perjury, it's probable Queen Elizabeth, or the States of Holland, would have rewarded him with an halter; but he was too wife to be catch'd with fuch chaffe.

'Tis true, Richard I, being at dinner at West minster, and hearing that Speed's Chron. Philip of France had besieged Verneuil in Normandy, swore that he Rich. i. sed. 58. would not turn his face till he had gotten thither with his Army, whereupon he caus'd the wall to be cut through, (that he might fave his Oath by not turning his back) and never rested till with an hundred Ships, he had crost the Seas from Portsmouth into Normandy, where the only rumour of his approach, made the French King raise his siege, and without stroke or fight of his magnanimous Enemy quit the Field. Yet this is no example to us, he being his own Master, and the action in vindication of his right: whereas we are but Subjects, obliged to obey our King, not to make Covenants and Oaths of our own heads against him, his Authority, and the Laws of the Land.

But it is not so much the validity of an Oath which these people are guided by, [for if so, then they would not have broken those Oaths and Promises which they had formerly taken of Allegiance, Supremacy, Canonical Obedience, University Oaths, and Subscriptions], but self-ended Interest is the Card they steer by, and have all along been so earnest for. What is advantagious to their humours, that they are for; if you be against the Covenant, they are sworn to be your Enemies; but, if you Worsh p that Idol, you need no more Christianity, you are then qualified for any thing, but if otherwise, you are only fit company for the wicked; which hypocritical partiality mindes me of a passage in their

Affembly at Glasgow, [1628.]

The University of Aberdene sent none of their Professors to that Large Declar? Affembly, not daring to trust themselves upon the way, having been so Pag. 244. much threatned with the loss of their lives, for writing against the Covenant. Only they sent one of their number, no Divine, but a Prefessor of Humanity, to excuse their absence: His Commission being read,

gave him only power to be there, and did constitute him their Agent in any thing which might concern their University, requiring him to continue there, and from time to time to give them advertisement of all that paffed. The Moderator [Mr. Alex, Henderson , well known in both Kingdoms for a rigid Covenanter], did juftly affirm, that it was no Commission, the party having no power by it to give any voyce in the Assembly, and so there was no more to be faid to it. But immediately something being transmitted by whispering from ear to ear, until it came to the Moderators ear ; The Moderator began presently to Recant, and perusing his Letter of Credence, said, He perceived that there was only want of Formality in the draught, which they might easily pass over. And so they allowed that for a Commission which was none, and admitted him to have a voyce in the Affembly, though the University gave him no fuch power; nor would they have fent any Commissioner but a Divine. At this sudden change of the Moderator, made in him by a whisper, many began to smile, and to lay wagers, that the party admitted was a Covenanter, which the Moderator did not expect from that University, and that this secretly-convey'd Intelligence of it had changed him. And accordingly it proved to be.

Thus kiffing goeth by favour among these people: As a man might as well have been a Devil as a Gibelline for any favour he might excect from Pope Boniface VIII. fo strictly and partially did he bind himself

with those of the Guelphian Interest.

But their hypocrific is not only visible in these byass'd actions, but in the whole series of their lives, in which their jugling is not to be parallel'd. What counterfeited Zeal! What pretended gifts of the Spirit! What seeming Sanctity! What long-winded Prayer-affections! What contrived Sighs and Groans not to be utter'd! What demure Carriage! What Eye-humility! What pretended Self-denyal! And yet what real Wickedness and Roguery are acted under these Vizards ! flerii, quibus in- Whilest they are under, they would be thought all humility; but having Etus incedo, & once got their ends and Supremacy, their actions bespeak them the clavibus pro li-worst of Tyrants: Which calls to my memory that Monck, that Lonicer. Theat. by his dejected carriage alwayes looking down with his Eyes, was by Hist. p. 339. to his Neighbours taken for a real Saint: but being by hypocritical carriage chosen Abbet, lived in the height of open wickedness; affirming, that at first, he was but * seeking for the Keys of the Monastery, but having now found them, and got what he look'd for, would live according to his own pleasure. Thus it is storyed of Pope Sixtus, la Melanchofie. (how true, I know nor) that before he arrived to that honour, eat and drank nothing but Bread and Water: faying

* Duerebam claves Mona-Meland. Joco-Seria. Scat. 254. P.272,273.

Le Tombeau de

Pag. 171.

Panis & Aqua Vita Beata.

But having once fetled himself in the Porphyry Chair, he refused to stoop to such coorse fare when it was offer'd him, having his reason from the contrary Polition of the words,

> Aqua & Panis. Eft vita Canis.

After

After this fashion another threw away his Net when he came to the Pontifical Dignity, knowing, that he had then catch'd the Fish. Thus at the beginning of the Warrs a publick Monethly Fast was appointed, for the last Wednesday of every Moneth; but no sooner had they got the King upon the Scaffold, and the Nation fully secured into the Rumps Interest; but then they thought it needless to abuse or gull the People with multitude of Prayers and Sermons, they having got what they long expected, and, as they thought, had so strongly secured themselves, that it was all one, whether the beliaved People thought them to be Saints or no: and so by a particular Act of their Worships, null'd the 23. Apr. 1649. Proc'amation for the Observation of the former, all which, werifieth the old Verse:

> The Devil was fick, the Devil a Monck would be. The Devil was well, the Devil a Monck was he.

Thus you see the true reason of this new Order of Sanctity, and how easie it is to deceive the world with a counterfeit Holiness. Like the old Wife at Venice, who caus'd two great Books to be made, both of Bee-hive of equal bigness and like fashion, whereof the one was a real Bible, Church. fol. 23: but the other bollow within, like a Chest, made in all points like a Book with Clasps and all; which she fill'd with flat Bottels of Malmfey, and with good fine Marchpanes, which she her self made of the Brawn of Capons and Partridges, with Sugar and Almonds, and then with-drew her self into a pretty Cell with these two Books, and there fat prunking and tarrying all alone in her devout Contemplations, sometimes five or fix cayes together, Praying and Reading full devoutly till the Bible was quite empty, not eating or drinking any thing elfe all that while. And after this manner did * Antonius Piceus get a name of * Ant. Partor-Sanctity by his hypocritical fasting 40. dayes ; and whether + fobn Scot mita Parallela Alfonsina. 1. 2. did his Miracles this way, or by the help of the Virgin Mary, is not worth co. p. 33. enquiry at this time. Though I am confident, that the Presbyserians gain † Alex. Roffe! Continuet. of more by jugling than by fair play.

How seeming honest are many of their Writings and Protestations! yet, when well look'd into, are either never kept, or of themselves signific nothing; but like a meer Complement, full of courtefie, full of craft; of which many examples might be given, but one at this time may fatis fie, feeing it was done by the chief of that Gang, and that too, fince his Majestics return. At a General Meeting of the Covenanting Presbyterians in and about the City of London, a Petition was drawn up by them to be presented to the King, which thus concludes 3

Beseech your Majesty, That the things of God and Religion, which have been fo Solemnly Berith. doi: Covenanted for may be owned and confirmed by your Royal Author the Reader. rity; which notwithstanding, we do sincerely profess our readiness to accommodate with our Godly and Orthodox Brethren differting from us, so farr as may consist with our consciences, and Govenant.

Raleigh. P. 574.

Z. Crofton's

Is not this a very gratious Petition and Condescention? Can any man defire the Society of more peaceable Brethren? Who only defire, that their Covenant [made against all Laws and Authority, yet they hold its Obligation to be perpetual] might be confirm'd ; yet, if it be not, for Peace-sake, they are very willing to agree with the Episcopal Party according to the Covenant. O these are loving souls, and hate Diffention as a Beggar doth a liberal Alms; and truly the Episcopal Clergy is as much beholden to them as Montrof was. Had the Independents at their first return from America and Holland, made a solemn Engagement for the extirpation of Presbytery. And in 1644. or 45, had Petitioned the Parliament, that their Engagement might be confirm'd by their Authority all England over, yet in conclusion, would profess, that they would willingly agree with Presbytery fo farr as their Engagement allow'd them: Would not all the Brethren in England, and Scotland, exclaim against it for a meer juggle, and cry out, Gra-mercy Herle? Yet had this Engagement been farr more rational and lawful than the Covenant. -Awaa! Whiggs awaa! - This Covenanting Sophism is but a demonstration of your Hellish Knavery: and he that puts any trust in any of your Protestations and seeming kindnesses, may thank himfelf for his own distruction; not a man of you, but like Pope Sixtus IV. if the Poet hit right,

Morney's Myft. of Iniquity. pag. 604.

Pag. 7.

Id. p. 11.

Frandisq; doliq; Magister, Et sola tantum proditione potens.

· A Master of frauds and deceits, And only powerful in Treacherous feats.

So stubborn and perverse are these People in their Iniquities, that the King & Church must either submit to their whimsies, or else neither shall have Peace: For if ever the Common-Prayer-Book be imposed again, against the Authority of these seditious Caterpillers, they plainly tell the Two Proposals. present King, that there will inevitably follow sad Divisions, and widening of the Breaches, which your Majesty is endeavouring to heal. And in their second Paper to his Majesty, they thus swagger, Should we

* That is, the subjection of all people to the Covenant, otherwise there can be no Union with them.

lose the opportunity of our desired Reconciliation and * Union, It astonisheth us to fore-fee what doleful effects our Divisions should produce; which we will

not so much as mention in particular, left we should be mif-underftood. Humble Petit. And in another place they threaten the King with what great Calamities will fall upon the People in his Raign, if Episcopacy be fully settled : pag. 6. Grand debate. And in another of their Pamphlets, talks of the Worlds running into pag. 103. Confusion; yet, a little after, assures the Bishops, how patiently they will undergo this Persecution; [for such is Obedience in the Opinion 1d. p. 118. of these men]. But, how improbable it is, that these men should continue in this Resolution, shall be left to experience, though any man may

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Dick of

may imagine that their words were farr from their intentions, when they shall hear the same People tell the very same Bishops, that they must make loud complaint of their Persecutions in their Sermons. Prayers, and other Discourses. To which purpose, thus take their own words.

It is easie to fore-fee, how those expressions in mens Sermons, or Pray- Petition for ers, or familiar Conference, which feem to any mif handly francing, I Peace p. 16. Suspicions or malicious Heavers, to Intimete any Jense of Sufferings, will be carried to the Ears of Rulers, and represented as a Crime. And Nature have planted in all men an Unwillingness to suffer, and deny'd to all men a love of Calamity, and necessitated men to feel when they are bart, and made the Tongas and Countenance the lader of our Selle. Thefe Effects will be unavoidable, while such Impositions ere continued: And while a fear of finning will not suffer men to swallow and digest them .-

These are the expressions, not of p. ivate, but the publick, and chief, persons of their Faction; not fingly neither, for not a word of thefe past, but with the approbation and consent of their wifest Giandees; which may be, for ought I know, a Representative of their whole Body. Yet here you fee, the Foundations of another Warr laid? if their delires be not fatisfied and, if this do not fignific their Obedience to be no longer, than the King and Bishops comply with their hus mours, I will submit to be chain'd for a punishment to Fenkin's or Call "'s Pulpit for a twelve-month, to learn the meaning of the Covenanters Gibbridge.

When they exprestly declare, that unless the King satisfie their defires, there shall be Divisions, Breaches, anleful Effetts, great Calamities, Confusions, and that they, for their parts, shall not hold their peace? I most take it for granted, that they are willing (nay refolv'd, if they can get opportunity again) to renew their Rebellion; and all this wickedness to retrive that hellish Imp their Covenant, buint by the Hang-mans hand by publick Authority. And those who will thus out-face King Church. Law, and Authority, must be as farr from being good Subjects, as R4vaillet was when he stab'd his Soveraign.

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major in the state of the state this Elit and all an entire CHAP. V. I want see much fledly to the slate of the sale of

I. The wicked Reproaches the Presbyterians cast

present Episcopal Church.

II. What small reason they have to desire Toleration from the King and Episcopal Party, since they deny the same to them: with their scandals upon the Church as Popish, which are wiped

IH. Their flanders upon the late King, and his vindication from

bis own Enemies.

IV. Their endeavours to begger the Episcopal Church.

Va Their stories of Gods judgments retorted.

I. J.Howels Ger. Diet p. 67. Part. 1.

Here is a Tale of Bajazet the first, that he had an Ethiope born in India, about him; and having, upon a march one day, his Tent pitch'd near an high Tree, He call'd the Ethiope and faid; Dre Areb, if then low'st me, go up to the top of that Tree. The Indian scambled up presently, so the Emperoursent presently for some to hew down the Tree, the poor Ethiop begging his life all the while, and that his Counfellors would intercede for him: but nothing prevailing, the Ethiop pull'd down his Breeches and with his Excrements and Urine did so bewray the hewers, that they gave over work, and in the interim the Ethiop gets down, telling the Turks Counsellors, Would all such privy Counsellors as you, were so bewray'd, whose Counsell cannot do as mouch good as mine Excrements.

There is nothing in this story that I do entend to be applicatory, but to one piece of policy of the Presbyterians, who at this time, when all means else fail them, make it one of their best Afylum's and last refuge, to befoatter and vilifie those whom they take for their enemies; And in this art they are so dexterous as to charme the simple people into a belief of their words; each of their Letturers being as active for England as the spirit Rigilde in Mounsteur de Scudery's Master-piece was

for to perswade the Spaniards into Tumults and Uproars.

Alaric. on Rome Vaincur, 1. 6. p. 197. 198.

And they are not ignorant how credulous the vulgar are: A poor German was eafily perswaded, that a fellow was burnt at Auspurg for Facit. Bebel.1. a Cheat, by placing fnow before an hot furnace, and there to remain till it was hardened with the heat, and then to have fold it for falt. A priest once made some people so firmly believe, that the Storks were 1d. l. 3. P.220. men of a farre Country, but only in winter Transfigured; That they did all seriously profess for the future, to have a greater respect and honour for thole Birds. If many men of good literature are apt to credit the stories in Gononus, Metaphrastes, Surius, Dauroultius, Nider, Marulus, Cantipratanus, Lippeloo, Cafarius, and fuch like Sacred Ro-

mances

2. P. 125.

mancies, we may well suppose the Faith of the unlearned to be more

easily wrought upon.

This makes them at this time throw about their dirt to the purpose, perswading the people that nothing but wickedness and Sathan rules and over-spreads the whole Land: To which purpose thus they send their Mercuries, about and old Hall of Kings-Norton rants bravely.

fanesse in ten weeks past, than in ten years before. Which is a past. 3.

pretty information to the people of, what mischief the Kings return hath brought upon the Kingdome. And to this purpose also Croston, Berith Amibaal when he tells us of the Suppressing pions, painful Preachers Pag. 67.

thrust out, and prophane, drunken, deboist, canonical, Common-Prayer-Book men forced in, wheresoever a Bishops power can reach.

And this is seconded by his Brother in malice, that hocus poeus and jugler in Divinity and Policy, Dick Baxter—Too many Congrega—Mischless of tions have none but insufficient or scandalous Teachers, or no preaching Epist, to his Ministers at all. And then bravely bids his friends at Kiderminster ne-friends at Kiver to join themselves with the Episcopal Government, but to stick derminster.

Let none draw you from Catholick unity to a Faction, though the declaming against Faction and Schism, should be the device, by which they should accomplish it.

Is not the world well mended, when Episcopacy must be call'd Fattion and Schism; and Presbytery only held to be Catholick? But this
is just like the other actions of the same man, who used to call Rebellion Loyalty, and Loyalty Rebellion; with such sury doth his diftem-

pered zeal, make him continually run counter.

In another of their ridiculous Pamphlets they perswade the Nation again to believe strange things that ______ some hundreds of able, ho-peria for peace ly, faithful ministers are of late cast out, and not only very many of their pag. 2. families in great distresse, but _____ aboundance of Congregations in England, Ireland, and Wales, are overspread with lamentable ignorance, and

Ff z

Pag. 3.

are destitute of able faithful Teachers -Thousands of the Servants of the Lord, that are either deprived of their Faithful Teachers. or in fears of loging them. - And that there are few Nations under the Heavens of God, as farre as we can learn, that have more able, holy, faithful, laborious and truly peaceable Preachers of the Gofpell (proportionably) than those are, that are now cast out in Bugland, and are like in England Scotland and Ireland to be saft out, if

Pag. 4.

the old conformity be urg'd.

Pag. 18.

This course of unmerciful opposition, is the greatest wrong to it. that you can easily be drawn to, unawares : while so many truly fearing God are cast or trodden down, and tempted to think ill of that which themselves and the Church thus suffer by. And when so many of the worst. befriend this way, because it gratifieth them, it tends to make your cause judged of, according to the quality of its friends and adversaries. Wellfaid felf-conceipt! And in another place hints to the world, that if the Presbyterians be turnd out, there will not be honest men enough in the Nation to supply their places.

Pag. 8.

And having thus told the Bishops the wickednesse of their party,

Humble Petiti. pag. 6.

and the honesty and goodnesse of a Puritan, they boldly appeal to the King, and after a great many good morrows, thus pittifully conclude; -And shall wait in hope, that so great a Calamity of your people as will follow the loffe of so many able, faithful Ministers, as the rigorow imposition would cast out, should never be recorded in the History

11.

of your Raign. Thus thele simpring Brethren are highly against liberty of conscience

in others, yet would they have it themselves. Though they will fo farr * Thoph. Timorcus Epist. Dedicat. Sect.

comply, as not to be against * an unimpef'd Liturgy; yet are they exprefly against our Common-Prayer Book. Nay, were it alter'd according to their own desires, yet would they not be obliged by the Laws to use it. Though in Queen Elizabeths time, they amongst themselves having compol'd A Book of the form of Common Prayer, &c. they presented it to the Parliament, earnestly desiring, that by Act of Parliament, that

See back, Book r. chap. g pag.

Dr. Hammand's

view of the

25.

Book might be confirm'd and used all the Kingdome over. Yet about 1585. four Presbyterian Classes made complaint to the Lord Burleigh against the Livery, though they would not have it all taken away: his Lordship bid them make a better; upon which the first Classis fram'd a new one, somewhat neer the Geneva mode; but this the second

new Directory cap. 1. Sect. 3 pag. 3, 4.

Classis dillik'd, and alter'd in 600 particulars; that again, had the fate to be quarrel'd at by the III Classis; and what the third resolved upon. the fourth would not.

Thus would these men have somewhat, but they cannot agree amongst themselves; a sufficient sign of their inconstancy, altering this way and that according to the weather: fometimes they will have a form imposed, anonthey will have it at liberty; and another time they will have none at all: of whom I shall say with a late Character rizer, That they are bold Gentlemen, that cannot speak to man with

out notes, and yet prate to God ex tempore.

The

The African Scipia conquerd the wild and heathenish Spaniards by H. Esliene. 1. his courtesie. St. Francis (if you will believe the Legend) brought a Apol pour. Hemad Wolfe to fuch civility, that he could behave himself a la mode and dode .p.g. 367live friendly with his Neighbours. A furious Buck and a pack of Hounds Id. P. 433, 434. were miraculously brought to devotion, by worshipping a Sea-toff'd Relique; And an Elephant at Adsmeer in Indestain in the height of Tyria Voyage his fury, remembred the courtesie receiv'd from an Herb-woman; as St. to the East-in-Hieromes Lyon required the cure of his foot, by the keeping of his Masters Asse, which being lost by his negligence, the meek Lyon did pe- fac. de Vorag. nance by bearing home the wood. 'Tis faid that a Wolfe at the com-Hift. 141.; mand of St. Blafe, restored the hogg which it had taken from a poor woman; Nor would the birds depart from the same man, till he had Id Hist. 41. laid his hands on them and bleft them: A sheep is storyed to have bleated in the Thief's belly at the command of St. Patrick; and the stones to have said Amen to St. Bedes Preachment; as the Marble yielded to St. James body, and an high Tower at the command of the same St. 1d. Hift. 94. bowd down its Top equal to the ground, to let a Merchant escape; Thus monsters and stocks and stones (if you believe the Legends) can obey, but no courtese can win over these Non-conforming men; still they will be opposite, still feditious, never complying to Authority, unlesse that submitt to them first; and as men neer drowning still catch-

When the Parliament and Queen inact conformity they deny obedience to that law: when King fames by Proclamation order the same they deny its obligation: when King Charles I desires any thing by order then they result also, affirming that such things cannot stop the force of Laws. Yet when his present Majesty by Proclamation gratiously giveth a kind of toleration, then they take hold of it, and will stand by it, let the Att of Conformity say what it will to the contrary. And indeed his Majesty is greatly beholden to them thus to testifie their Obedience; It being the first time that ever they comply d with King or Command in matters of Religion. Nor is their present obedience upon any vertue or stress of the Command, but that it is agreeable to their wills. Baltbassar Cossa and other Cardinals being at Bologna to Morney Myst. choose a Pope, several they named but none could content Cossa; of Iniq. P. 519 wherefore they desired him to nominate whom he would, whereup-

and nominated John XXIII.

After this manner do out Prelbyterians, no King, Law, Councill, Convocation, or any thing else, can please them, but what is of their own election, or beneficial to their own designes. When themselves make a Covenant, then they will swear for uniformity, and the ruine of those who do not agree with them. But if the King and laws demand unity, then they are for liberty of Conscience: yet if the Anabaptists, Independents &c. being then in supremacy, plead and allow that liberty, then they cry out, that the Church is undone for want of Government: Though now being not Lords and Maisters,

on he declared that he would be Pope himself, and so was chosen

they

they are against such a settlement and stick to that license granted by rhe Kings Declaration: which though but temporary, yet will they never quit its Freedome till they be come Conquerors again by Rebellion, let King and Parliament att what they will to the contrary; and in this I am confirm'd, by an expression in one of their Grandees.

Theeph. Timorc. pag. 84.

--- We doubt not but his Majesty will appoint such persons to review our Liturgy as will agree in one, which shall not be liable to just Exceptions, TILL THAT TIME, HIS MAJESTY GRANTS A

LIBERTY.

What arguments these Resolute hot-spurrs will make out of just exceptions, and the last words, till that time, his Majesty grants a liberty, may very easily be suspected; and I am confident the event will shew to be most seditious; pleading the Kings Declaration against their Future Conformity, though the King, Parliament, and Convocation agree on the contrary. Thus will they act like the Bitch in Justine, which defired the benefit of a place to whelp in, which being granted, begs of the Shepherd liberty also to bring up her young there; this being performed too, then confidently demands for the future a propriety in that Kennell: But these men might know, that Agefilaus the great King Alex. ab Alex. of the Lacedemonians ul'd to condiscend to the pleasuring of his Son when a Child, by riding with him on an Hobby-horse : and what liberty our King grants to consciences that are truly tender, cannot handsomly be laid hold on by these wicked Incendiaries, whose abominable actions proclaim them to have no Conscience, unlesse it be to commit mischief.

If these men will not allow liberty to the Episcopal Clergy, I know no reason they should have it themselves; as for the first 'tis plain, of

which take some examples.

Where you have the kneeling at the Sacrament call'd an horrible stum-The Tryal of the Engl. Li- bling block, and that the kneeler is a Thief; and in the same place tells the people, that if none would communicate with the Ring-leaders and Introducers, they would be forced to defift, and had defifted long ago for shame. Nay he goeth farther and tells them, that though they receive much good and comfort by the Common-prayer, yet they fin if they go to it. And fairly affures us that we are bound to oppose the Liturgy; for otherwife the Superiours will be embolden'd to fin, whilft they think that to be lawfully imposed, which is by us received and obeyd.

Mr. Matthew Newcomen now a great man amongst them and an old Smelly M Nuan, when the Presbyterians were top and top gallant, if I mistake not, preach'd a Sermon against Toleration. And one of their 5. Rutherford's great Pulpit-teers of Scotland, publickly told our House of Lords that Liberty of Conscience is no remedy, but Physick worse then the Disease. And in the same temper were this mans Country men, when they cry'd out - God defend all those who will defend Gods cause, and God confound the Service-Book and all the maintainers of it. And this was the heat of the Scotch people at the beginning of their Covenant, turning

Hift. lib. 43. P. 43. P. 345.

fol. 161.b.

turgy. pag. 27.

Pag. 30.

Pag. 26.

1646. Fcb.

Sermon 25 June 1645. pag. 33.

Large Decl. pag. 37.

our all those that would not subscribe it, though contrary to the Kings command. They presently expell'd two Regents from the Colledge of Pag. 73.

Edinburgh for not taking it: In Fyse they order'd a Communion through. Pag. 203, 205, out their Churches, at which they made every one to swear, not to subscribe any thing but their Covenant. Nor were there sew Ministers in that Kingdom, not subscribers of their Covenant, whom they did not presently process and cite before their several Presbyteries, and others were kept from their Priviledges.

Nor was this all. One of their Ministers refused to pray for Sir Wil- 1d. p. 104, 105. liam Nesbett, late Provost of Edinburgh, when he was lying upon his Death-bed, only because he had not subscribed their Covenant; Anos ther pray'd God to scatter them all in Israel, and to divide them in Jacob, who had counsell'd the King to require the Confession of Faith, to be subscribed by His Authority. Many would not admit to the Communion those who had not subscribed their Covenant; Others would not fuffer children to be baptized in the Churches of those Ministers, who were out of the Covenant, though they were their own Parish-Churches, but carryed them sometimes many miles, to be baptized by Covenanting-Ministers. One preach'd, That all the Non-subscribers of the Covenant were Atheists, and so concluded, that, All the Lords of the Kings Council, and all the Lords of the Selfion were such, because none of them had subscrib'd it. Another preach'd, That as the wrath of God never was diverted from his people, until the seven Sons of Saul were hang'd up before the Lord in Gibcon; fo the wrath of God would never depart from Scotland, till the twice seven Prelates Tthe number of the Bishops in that Kingdom] were hang'd up before the Lord there. Another preach'd, That though there were never fo many Acts of Parliament against the Covenant, yet it ought to be maintain'd against them Another deliver'd in his Sermon, That the bloudiest and sharpest Warr was rather to be endured, than the least Error in Doctrine and Difcipline. And another of these Bloud-Hounds in his Pulpit thus furioully wished; That he and all the Bish ps in that Kingdom; were in a bottomless Boat at Sea together, for be could be well content to lose his life, so they might lose theirs. And what do you think of another of these Furies, who affirm'd, that, Every man ought to be excommunicated that took not the Covenant, and then any man might lawfully kill him, who would put himself to so much trouble as to

do it.

But we need not troub'e our felves much by a recital of their words: fince their actions all along in that Kingdom were furiously hurryed on against Episcopacy, or the Toleration of anything that did thwart their Covenant.

extirpation. -- It it not unknown to any that is conversant in their Writings and Sermons, How for many years together they thundred before their Parliament the tuine of Episcopal Government, pronouncing sad woes and judgements if any such things were tolerated, which highly stir'd up the people of both Houses to act so fiercely against all Law and Reason, for the maintenance of their wicked Cove mant and Presbytery, allowing no more mercy to the Orthodox Clergy than a Few, who sometimes might breathe amongst them, but not do any thing in fatisfaction of their Consciences. These men being then Supream being against neutrality in Religion as well as Warr; concerning which, thus their Chieftains of both Kingdoms declare, We give now publick warning to such Persons, to rest no longer upon their Neutrality, or to please themselves with the naughty and sothful pretext of Indifferency: But, that they address themselves speedily to take the Covenant, and joyn with all their power in the defence of this Cause against the common Enemy, and by their Zeal and forwardness bereafter, to make up what bath been wanting through their luke warmness. This they shall finde to be their greatest wisdom and safety: Otherwise, we do declare them to be publick Enemies to the Religion and Countrey, and that they are to be censured and punished as profes'd Adversaries and Malignants -Nor had they only the Solemn League, but another Covenant as full

See John Vicar's God in the Mount. pag.364, 365.

Declar, of both King-

pag. 6.

doms. 1643.

of Treason and Wickedness as ever was invented by Satan, and the refusers of this [and none could take it but such wretches as themselves], they ordered to be dealt withall as Conspirators and Enemies, and their Id. part. 3. P. 3.4. Estates disposed of accordingly. And besides this, their Lords and Commons put forth another Oath stuft with non-sense, for the preservation of themselves and their City, with the power granted to seize upon the persons of all such as refused the said Oath. Thus had these Puritans several gins laid to ruine the Orthodox and Loyal Subjects.

26. March 1644.

I might here tell of their giving Sir William Brereton, and his Cheshire Affociates, Authority, to turn out all the Ministers and School-Masters of that County, who were for the King. I might tell, how they order'd every man upon his peril, to submit to the destruction of Fonts, Surplisses, Organs, painted Glass-windows, &c. I can also tell you, how - That if any Person or 9. May, 1644. their Lords and Commons Ordain'd,—

Persons __ shall use, or caus'd to be used the Common-Prayer Book -23. Aug. 1645. That then every such person so offending therein, shall for the first offence forfeit and pay the sum of five pounds: - For the second offence the sum of ten pound, and for the third offence shall suffer one whole years Imprisonment, without Bail or Main-prize.

> And it is further Ordain'd. That every Minister, which shall not hence-forth pursue and observe the Directory for publick Worsbip, according to the true intent and meaning thereof, in all Exercises of the Publick Worship of God, - shall for every time that he shall so offend, lose and forfeit the sum of forty shillings. ____ And that 10 h48

what person soever shall, with intent to bring the said Directory into contempt, and neglect, or to raife opposition against it, Preach, Write, Print. or Gufe to be written or printed any thing in the derogation or depraving. of the faid Book, or any thing therein contain'd, or any part thereof, shall tole and forfeit for every such offence, such a sum of Money, as shall as the time of his Conviction, be thought fit to be imposed upon him, by shofe before whom he shall have his Tryal: provided, that it be not less than five pounds, nor exceeding the sum of fifty pounds. I could also tell you, how they turn'd out the learned and loyal Clergy, and put into their places a company of Rebellious, Schismatical Tub-thumpers, fuch people being most advantagious for their turns; and how they order'd, that if any of the Loyal Clergy endeavour'd to get their own a-23. Aug. 1647. gain, they should with all their friends and affisters be Imprisoned, whereby many of them were forced to beg for their livings. And many fuch like actions as these might be shewn, whereby their malice appear'd visibly against the Episcopal Party, and against the Toleration of any thing but their Rebellious Covenant and Schismatical Presbytery. One of them tells us, that ____ This very Toleration bath been the Difcolliminiprincipal cause of all our late Innovations, Diflocations, and Conflagra-um, or,a Reply tions - And - That no Orthodox fincere Christian can, or to Bounds and dare, cordially Ingage, or bid God speed, to the proceedings of Supream 30. Power, fo long as they intend to allow a General Toleration of Errors and falle Opinions.

How many Petitions were there yearly put up in behalf of the Cowenant, and that nothing should be allow'd, but according to that League, endeavouring what in them lay, to raze out the very thoughts of Episcopacy? And, yet these men are now angry, that they have not publick

allowance for their fins.

Twas the fashion of Andreas Ordogna, that famous Painter of Florence, to paint all his Enemies in Hell: And what less malice Baxter and his Associates have against the Episcopal Clergy, may in part be seen by their actions and railing; and, what reason they have now (besides

their.

their Impudence) to expect and demand a Toleration, fince they so violently deny'd it to others, I must plead ignorance; especially, the zealous Mr. Richard having been one of the greatest Enemies both to King and Church in all the Kingdoms.

Grand debate. pag. 10.

Two Propo-

Sals. p. 6.

Yet would they now gladly perswade the Bishops, That, there may be either a total abolition of Ceremonies, or at least such a liberty, that those who are unsatisfied concerning their lawfulness or expediency, may not be compell'd to the practife of them, or subscription to them. That no Oaths they run to his Majelly, and defire him, or Promises of Obedience to the Bishops , nor any unnecessary Subscriptions or Engagements be made necessary to Ordination, Institution or Induction, Ministration, Communion, or Immunities of Ministers. -And - That there be no Law or Canon for or against them, commanding, recommending, or prohibiting them. - And -That your Majesty will endeavour the repealing of all Laws and Canons by which thefe Ceremonies are imposed, that they may be left at full

Pag. 21.

Pag. 23.

liberty.

Thus are they now for a perfect Toleration, knowing in time, that they and the other Sectaries, by such a connivence may destroy all again, either by a Presbyterian Parliament, or another Rebellion; by this liberty they having the conveniency to multiply their number both with the Great ones and Inferiour; as a means for which, they would have the Universities, and Cathedrals too, receptacles for their Faction, which will be the only means to ruin both places, by a continual Fend and Fa-- We further humbly befeech your Majesty, That this liberty of forbearing the Surplice, may extend to Colledges and Cathedrals also, that it drive not thence all those that scruple it, and make those places receptive only for a Party. And, that the Youth of the Nation may have just liberty as well as the Elder. If they be ingaged in the Universities, and their Liberties there cut off in their beginning, they cannot afterwards be free; and many hopeful persons will be else diverted from the service of the Church.

Here you may see their violence against Laws and the Church; their furiousnels for a publick Toleration, the Mother of Confusion; and their strange and sortish complaints to the People of unheard of Persecution against their Saintships; never remembring, that, when they were Lords and Masters of Mis-Rule, how many able Divines they turn'd out of their Livings, and begger'd meerly for their Loyalty; and yet these men would now be favour'd for their Schism and Re-

bellion.

They thought it very fit for their Friends of the Long-Parliament, to turn above an hundred Ministers out of London, and the neighbouring Churches, and as many Scholars out of the University of Oxford under the notion of a Visitation, with a great many out of Cambridge. Nor was any thing their fault, but their loyalty and opposition to the Cove-Reveiw.p. 80. mant, let that profest lyer, Robert Bailey, write what he will to the contrary, who is sufficiently consuted by the learned Mr. Wassen, by his

Pag. 22.

own sad experience, and Querela Cantabrigiens, will farther evince. Second Fair !
But it is needless to talk of hundreds and scores, when that great Per-p. 180.
secutor John White (well known to the Presbyterian London-Printers) Dr. Pierce's made it his boast, that he and his had ejected eight thousand Church-New Discomen in four or five years: yet was there none more ready and nimble see also p. 141. to come into those sequestred places, than the Covenanting Presbyterian, 142,143, 144. let the honest ejected Royalist and his family beg or sterve, Jack Zealor must have no charity to the wicked.

Are not the Brethren pert blades, that can thus boldly demand Toleration of the King, against whose Father and Himself they were such surious Enemies, by rebelling against them, and murthering their best
friends? Are they not consident Younkers, that can expect such favours
from the Bshops (without ever repenting of their former Villanies)
whom formerly they so violently persecuted, illegally imprison'd, whose
Lands they bought and sold, murdred one of them, and made it their
business to extirpate and ruin all the rest? Which are sufficient signs of
the wicked disposition and uncharitableness of a Schismatick, who thinks
it an unjust Rule of our Saviour, that they should do as they would be Mat. 7. 125.
done to. But alas! the Puritans were framed up at the Council of
Constance, and so not to keep Faith with Hereticks. They are the old
Rogatiani newly vampt up, and so believe no true Church but amongst
themselves.

But as some London-Beggers use to stand,
In Gracians Coats with Papers in their hand,
Who are (as them in different parts we meet)
English at home, but solemn Greeks ith street;

Constantinople only knows the Beard: So this fly Masker, lay its Tinsel by, Is only Painted Zeal and Pageantry.

Go lav your Vicard by, your Masking stuff,
The Devil is tyred, and Hell hath laugh'd enough:
The World descryes the Chest, 'tis quickly known
They no Faith hate who have Resolv'd on none.

Of whom uncloath'd, and when the Truth is heard,

in 2.

'Tis an easie thing to cast reproach upon the best of men amongst the Vulgar: The Arians fassly accus'd Enstathius the Bishop of Antioch Niceph. 1.8.' of Adultery, the famous Athanasius Bishop of Alexandria of many c.45,48,600. other crimes, meetly to make them odious to the World, and throw them from their Bishopricks: And the rabble of Tours fassly imputed so. Chena strange wickedness to their Bishop Briceius. Thus did our English Pustific. of ritans scandalize Archbishop Land of Popery, though none write more chron. p. 110. bravely against them; Thus did they vilishe Dr. Cozin's (now Bishop of Durbam), though none opposed them more stifly beyond Scas. Thus was Chillingsworth slander'd, though none repuls'd them more by Reafon;

at. 7. 15.

fon; Archbishop Bancroft, and Bishop Bromhall, must lye under the lash of these abuses, though they manifested their Innocency; nor can Bishop Wren, Bishop Pierce, Bishop Taylor, nay nor Bishop Usber himself, escape the malignity of such detractors; neither must that great Grotins, (a man of more learning than all his Enemies in the World) in this from the dirt and envy of a root of fnarling Pigmies.

And, when they can find no vice in the Person, then will they make the Order and Office to be a fin, worthy all manner of mifery and perfecution: Though all their Reasons for so doing, being well examin'd. feem but like to many Cypress Trees, which growtall, feem fair and glorious, yet barren from all manner of fruit. Nor do they any thing elfe but renew their old complaints, having nothing to fay, but what was alleadg'd (and abundantly confuted) many years ago; their prefent Arguments being not unlike the Ficus Indica, whose boughs take root again in so multiplyed a fashion, that you would almost suppose them to be a confiderable Wood, and yet 'tis but all one and the fame Tree. growing originally from one Root: yet, with these, they make a great Bravado and Cry, though it be but like the sheering of Hoggs, without the gaining of any Wool, which is sufficient to nauseate any man from their Refutation; the undertaking of it, being to as small purpose, as those Athenians, who thought to gain great store of gold by conquering the Emmets of Hymettus: For nothing can be gain'd by their Writings, unless Malice and Ignorance may go for precious Jewels.

To be short: Those who pretend to be such Zealots for the Regainst Harding. formed Church, should not endeavour its discredit, by afferting her novelty. If that be true, which the most learned of the Protestants have maintain'd, viz. that, that, which we call the Popish Religion, had no firm foundation by a publick acknowledgement, till about fix hundred in his own net. years after our Saviour's birth; Then were the Ceremonies now of the \$.3,7,9,10, 20. Church of England, used and generally receiv'd long before Papistry had its being, as is palpable from Church-History and the Fathers: So that, we might as well call Churches, Bells, Pulpits, Hower-Glaffes, written-Sermons, &c. Popish, as well as Forms of Prayer, Ministerial habits, and such like. And I am apt to believe, that, if our Church should bring in the Wafer, (as there is neither harm in form nor matter) that many of our Zealois, would refuse the Communion, though they are in use at Geneva; yet the grand Disciple and adorer of that City and Government, doth call it The Round clipped God; which thews, that the Masters and Scholars cannot alwayes agree in all things.

Nay, these men are so farr from agreement amongst themselves, that. for ought that I know, their mindes may alter with the Times and Seasons, of which (amongst many) take but this one example.

One of their chief Generals, viz. Master Baxter, a little before the King came in, doth publickly declare, That a stinted Liturgy is in it felf lawful, nay, in some things necessary. And that, if 409,410, 411, the Magistrate, should impose (and he could not otherwise be dispensed 412,416, 417, Withall) the Surplice, though it were made a teaching fign, the whiteness of

Bishop Fuel 2-Bishep usber's Answer to the Jesuits Challenge.

Fisher catch'd

Knox his Admenit. p.52.

Baxter's five Disputations of Church-Government, p. 358, 359,

418.

of it being to fignific Purity; or should be also appoint kneeling at the Sacrament, he would observe both. And as for the Ring in Marriage, the name and form of an Altar, and Organs, or other Inframents of Mufick, were they so enjoyn'd, he should find no reason to seruple them. Nor would he be wanting to the observation of our Church Holy-dayes. Nor dare he peremptorily say, that it is unlawful to use the Crosse in Baptism. Nor will be condemn the Ancients and Moderns that we it a nor will be make any disturbance in the Church about it.

Clinias and Demetas in Sydney, protested to fight like Hetters, and gave out as terrible Bravado's against each other, as the stoutest Champion in the world, each confiding in the cowardice of his Adversary. like Sir Ambros de la Foole, and Sir John in the Play : And after this manner doth Baxter shew himself. When there was no fign of Episcos pall Government, and he hoped that neither King, Law, nor It, would ever be in force and authority again, Then who but Baxter? O how conformable would he be, if the Ceremonies were but settled! What great things would he do, if these things were but up again ! Due words are meer winde, though they fignific fomething with an honest Now that the King's come over, and the Church referled, hone more against it than Baxter, none more opposeth the peace of the Church than he; none more violent against Authority; nor is there and man opposeth Decency more than this Proteus: yet is this like the rest of his Faction, who Iwear Allegiance, and think they fatisfie and fulfill their Oath by Rebellion.

As for these mens defire of Toleration, I shall propose some Quarios

to them.

Whether (supposing them to be Supreme) they would allow the same Priviledge to the Episcopal Party? If not, Then

With what face they can defire or demand it, from the Superiours now in being, to whom they will not grant the like favours? If they fay they would, Then

Why did they in 1642, 1643, &c. preach against, oppose, and deny such liberty to be given to the Episcopal and Royall Clergy? If they say, That they are since satisfy'd in the Contrary, and that their opinions are grown more moderate, Then

What reason have we to believe their Moderation to be reall? since they all fland stifly for the Obligation of their Covenant, in which they Swear to extirpate Episcopacy, which Opinion is still maintain'd by Berith Acti Crofton and others of that gang.

The truth is, give once liberty to a Presbyterian, and give it also to the Independent, Anabaptist, Quaker, and the rest of the Sectaries, for ought that I know, one being as good English Christian, as the other i and this Liberty once granted, in a few years, 'twill be an hard case to tell which is the Church of England, neither party being subordinate to one another; only here will be the difference, The Episcopal party will be bound to be obedient to the Law and Canon; but the other, above both: by which Supremacy, the Authority of the Loyal Clergy will be null'd, whilest the other by their Power and Liberty, will have the best advantage to gain Proselytes; and then its easily imagin'd, what brave Elections there will be for Future Parlie aments through the whole Kingdom. But I suppose, his Majoling having been sufficiently plagu'd by a Presbyterian Parliament, will defire no more fuch Representatives: which is impossible to be hinder'd, if a Toleration once be granted; for, if from a very small beginning. these sedulous Non-Conformists grew to head-strong, numerous, and powerful in a few years, as not only to have a great party, but even a Majority in Parliament in Queen Elizabeth's dayes, we must needs expect their Faction and Authority now daily to encrease (if Tolerated) being already to numerous, and having fetled themselves in the Affections, Families, Churches, and Interests, not only in multitude of Gentry, and other people of the Nation; but of the Great ones too. who have not only Power and Riches, but, it may be, Will too, to do mischief by propagating a Presbyterian Interest; which in time may act as wickedly against the Son (as in part they have already) as they did formerly against his Royall Father.

III.

Bibliotheca Reg. p. 64.

'Tis not unknown, how these Slanderers scandalize the Church of England with high Popery, which for ought that I know they may by the by, throw upon his Majesty too as a Favorite; for thus 'tis well known, they abus'd his Royal Father, of which at this time take but one example, and this from the Heads both of the Laity and Ministry of this Gang. The Affembly of Divines (for so were they call'd) at Westminster and the Commissioners of the Kirk of Scotland, drew up a Letter, which was fent by Order of their Commons to the Belgick, French, Helvetian, and other Reformed Churches beyond sea, in which they do affure them [brave, that Subjects should complain to strangers of their King, and nothing but flanders too] that the King made it his fole business to root out the Protestant Religion, and us'd all means possibly to reduce the whole Nation to Popery, &c. O the height of Puritanical Malice! were I a Cafar Vaninus, I would call Presbyters the Father of Lies. His enemies the Independents are farr more Civil, in this, than these Brethren, of which I shall give you one or two Instances enough to cleer his Majesty from this Presbyterian flander.

Fohn Cook then of Grays-Inn, Barrifter, his Immortal foe, when it was his purpose to cast all the filth that he could upon the King, with

And because an Enemies Commendation is held Authentick, you shall see what a good King he was, according to their own Opinions. Of him, thus saith the aforesaid Cook, (who yet demanded Justice against him, for which Treason be since selt the Law) — He was well Appeal, pag. known to be a great student in his younger dayes. —— He had 350 more learning and dexterity in State affairs, undoubtedly, then all the Kings

in Christendome.

And thus farther faith Lilly -He was an excellent Horfman, Monarchy or. would shoot well at a Mark, bad fingular skill in Limming and Pictures, no Mon. P. 75. A good Mathematitian, not unskilful in Musick, well read in Divinity, excellently in History, and no leffe in the Laws and Statutes of this Nation. He had a quick and barp Conception, would write bis mind fingularly well, and in good language and style, only he leved long Parentheses. He would apprehend a matter in Difference betwixt party and party with great readines, and methodize a long matter, and Contract it in few lines: Insamuch that I have heard Sir Robert Holdorne oft lay, He had a quicker Conception, and would sooner understand a Case in Law, or with more sharpness drive the matter unto a head, than any of his Privy Council; Insomuch that when the King was not at the Council Table, Sir Robert never car'd to be there. He had also amongst others his secial gifts, the gift of patience; Insomuch that if any offer'd him a long Discourse or Speech, he would with much Patience, and without any Interruption or Distaste bear their Story or Speech out at length. - He did not much court the Ladies. - Pag. 79. He had exquisite judgement by the Eye and Physiognomy to discover the virtuous from the wanton, be honour'd the virtuous. - He was Pag. 82. nothing at all given to Luxury, was extreme fober both in his Food and Apparel. -He could argue Logically, and frame bis Arguments Artificially.

If these qualities (consest by an enemy) do not make a good man, Fack Presbyter can have small hopes to be so, who hated him because he was too vertuous for them, as the Devill envies honesty.

Amongst all the Plots and Designes these men have to overthrow the Church of England; 'tis none of the least to ruine its Glory, by making it contemptible by Poverty. For which purpose they endeavour to get all the Bishops Lands alienated or fold; Dr. Burgess being their Champion; and they will never question Law, as long as Prynne hath any malice, who toils and writes what he can, to get the Lands consirm'd, as they were sold by his Associates, those Sacrilegious

IV.

legious - of the wicked long Parliament who impiously fold the Church Revenues to maintain their Rebellion against God and their King. Had they been the Doners, they might have had a more plaufible Plea for their Alienation; but fince these Lands were given by other Pious and Noble Benefactors, it shews their Devillish Avarice and Malice to meddle with, or pocket up, that, which they had no claime to, nor power over, being but a Rump of two Houses actually in Rebellion against their King; and so had no more Authority to conclude and act in such an high Concern, without, and against, the confent of the King, than the Pope hath to give away this or that Kingdom upon his form of Excommunication to any of his Favorites that can win it and wear it; or poor Simnell had to the Crown in King Henry VII. time. Yet to have this wickedness confirm'd, Burges and his Affociats, will offer severall hundred thousand pounds to his Majesty, by way of gift, thereby to hook him in to be pertakers of their fins; a Presbyterian being like a Common Drunkard, who is not fatisfy'd with his own Excess, but makes it his business that all his Neighbours too, should be partners with him in his wickedness and debauchery. But his Majesty is too Sacred and good to be toll'd away by fuch Miscreants; it shews their abominable Impudence to imagine, to perswade the Son to be an Enemy to the Church, whose Father was a Glorious Martyr for it; as if they would shew him a better way and Rule, than the Example and Footsteps of his holy Pa-

To me it seems a strange piece of malicious Ignorance, in them. who will allow some knavish Lawyers to get by their prating, some ignorant Physicians by distruction, some cousening Trades-men by falle dealing, and some murthering Souldiers by plundring [for some such there are in all faculties, though their callings be lawfull and commendable] two, three, or four Thousand pounds a year: and yet think it an hard case or unlawful, for a Reverend Bishop or Clergy-man [who hath spent many years, and all his own means in hard study, and is held the most honourable preferment, as much as the Soul excels the Body] to possess that which other good charitable men have freely given him: fince fuch a deed of gift is fo farr from endamaging our Presbyterian Grumblers, that it is a main encouragement for their studies and preferment. If they fay, as I have heard, that these Benefactorships were given not to the men, but the Diocesses; by this retort they malepertly reflect upon the Kings discretion, whose wisdom thinks fuch men fit for, and capable of, fuch Places. But by this they may as well reason against Colledge and Hospital Lands, and the Commons belonging to Corporations; and when they have once taken these away, they will eat up one another through avarice. But enough of this, only there was some ground for the observation, that the only way to preferment, was to be a bulling Non-conformist.

Besides these and others, they have another way to shake the soundation of Episcopacy and the peace of the Nation. They know full well that nothing seems more formidable to the vulgar, then a story of Gods strange judgments upon this or that: And if they question the verball Narrative, shew it them in print and 'tis sufficient; they having not considence enough to deny that which cometh from the Press. The story of a Spirit will fright these people out of their little witts, and the relation of such a terrible accident (though false) will force the poor souls to a blessing of themselves, from such people against whom God hath such an enmity.

Thus at the beginning of the Wares, Fohn Vicars afrighted many of the weaker fort, from having any agreement with the Kings party, by fobbing into their heads strange stories of Gods wrath against Cavaliers. And thus they now set themselves awork again by abusing the vulgar with such sopperies. What strange judgments do they threaten to these Nations, if Episcopacy and Common-prayer book be not taken away! And what sad Revolutions do they denounce, if they be not remov'd! To which purpose Mr. Ed. Bagshaw (one now well known amongst the Brethren) hath lately put forth a Sermon, enough to make a whole

Country distracted.

And to carry on this great work, the dropping Anabaptist and Millenary, make a great noise; in which Throng H. Fessey holding up his ridiculous Pamphlet, The Lords lond Call to England, which is feconded by another forging zealor under the title of Mirabilis Annus, both which are as free from truth as Tom. Scot from chastity: here you may be as long finding a true story, as Diogenes an honest man in A- sweliffs threethens; In both which books to my own knowledge and eye-fight, are fold Answer p. fome most abominable lies and forgeries, that, were but St. Quintin 109. now alive to pull them by their Nofes, those parts would soon fall off. and leave the Sectaries mark'd for lyers. Not unlike one Harris a Gold-smith, who in the straits of Magellan going to blow his Nose, in-Purchas Pilg. flead of the fnot, threw the nofe into the fire, so violent was the cold: part.4.p. 1204, and fo Antony Knivet drew his benumm'd toes off with his frozen stock-1205. ens. But I hope Fessey and the rest of his Sectarian Associates, will have no more influence upon the people, than He, Knolls, and others of his Club, had over the old blind woman neer Algate in London; who by Edwards their anointing with oil thought to restore her to sight: But alas : these Gangr. part. 3. Dreamers can do no miracles, unlesse like the two Priests of Orleance Wier de Przstig by deceipt and cunning. But of these things I could pay them in their own coin, if I thought it Lud. Lavater.

worth the while. I could tell them of a great Lord, a mortall enemy to de Spetris. Bishops and Cathedrals, who March 1640, told some other Lords—I hope one of us shall live to see no one stone left upon another of that Building, meaning St. Pauls. And after going to storm Lichfield-Close, being all compleatly armed, was in March 1643, shot in the left eye by a Gent, that was both dumb and deaf; and, which is also observeable.

. X

he was thus slain upon St. Ceddes day, who is the Patron of that Cathedral, I could also tell them of Col. Hambdens being slain in that very place where he first took up Arms against the King. I could also tell them of Mr. Tho. Hoyle, Alderman of York and a Parliament man. who hang'd himself in his own House at Westminster, upon the fame day and hour, twelve-month, that the King was murdered. I could also tell them the rumours of Esfex's death, the storys of Pyms eating-disease, and how the Lord Gray welterd in his Dim. pag. 7.9. own blood. I could tell them of Mr. Hall of St. Needs in Huntington.

Vicars Dag.

shire who hang'd himself: of Sr. Tho. Martin of Cambridg-shire, who faid, that he had rather wash his hands in the blood of the young King of Scots then in the Deer then flain, and the same day brake his skull and

J. Taylers No- shoulders of which he died. I could tell them of one adventuring to ble Caval. p. 5. climb up to pull down Cheap-side Cross, slipt his hold, and falling with his ribbs upon the Iron pikes wounded himself to death. I could tell of another that endeavouring to tear down the Organs at Worcester fell down upon the Pavement, broke his bones and dyed. I could tell of another, who had his hand shiver'd to pieces by the breaking and splitting of his gun, as he endeavour'd to shoot at the similitude of Christ over All-fouls Coll. gate in Oxford: and of another who thinking to do the Cangr. part. 3. same at Martin Colledge had one of his eies blown out, and the opag. 31. 105. ther little better. I could tell the Anabaptists of one Anne Martin, and

Querers and pag. 36.

Dr. Pierce's

pag. 120.

another woman, who got their deaths by the new mode of dipping. And I could tell the Quaker how Lieutenant Thomas lately poyfon'd Quakers cause himself, and of a woman of his Tribe, endeavouring to do miracles fell presently mad. And as for the Presbyterians, I could tell them a story of a great Preacher of their Faction, viz. Mr. Barker of Pitchley in New Discov. Northamptonshire and was by them held a godly man, who was publickly hang'd for incest and murder, who defil'd his Niece and had the child murdred which he had by her: And let them confider the temperature of Dr. Cheynell. But 'tis a mark upon all this Fraternity to be Hanop, r. conf. hot-headed, which doth make good the Description of a Puritan, made long fince by Dr. Batler of Cambridge, viz. A Puritan is a Protestant

pag. 38. frayd out of his witts.

Mr. Ellis's Pseudo-chrift. pag. 8.

1643. p. 28.

I shall say nothing of Mary Gadbury, a great Follower of Mr. Sedgwick and Mr. Case, then of Goodwin and Fessey; nor what pretty pranks The plaid to prove her self to be the Virgin Mary, nor of Mr. Woodward Minister and his Wife great actors in that story: yet it will not

Mr. caryls fer- be amiffe if I tell you one Covenanting passage. mon. 6. Uttob.

On the same day that Mr. Foseph Caryll preach'd to exhort the people to the taking of the Covenant, This following Bill was given to him

to be read and praid for.

One that through much passion oftentimes grievously offends the Majefty of God by curfing and swearing, Andthat since his late TAKING THE COVENANT, defires the Prayers of this Congregation, shap his Offence may be pardoned, and that he may be enabled to overcome that sempeation from hence forwards.

Let Mr. Caryl make what interpretation he pleaseth, the Reader

must have as much power to judge as he.

Should I be as impertinent as these men, I could give them story for ftory, as long as they would; and yet it may be scarce a true judgment of either fide, though highly fancyed fo to be by the people: Like the Country fellow who thought that the Astronomer taking the height of fomething with his Facobs staffe, had shot down the starre, which by chance then fell, as we usually say. Tom Cornat tells a story of a fellow crudities, pag. that mending a Clock in Venice, and being very busie about the Bell, 187. at the same time one of the great men of Brasse that us'd to strike the Quarters of the hours, with his great brazen hammer gave him fuch a violent blow, that he knock'd him dead on the place; should I tell the Brethren that this man was a Roman Catholick, they would cry out a great judgment of God upon a Member of Anti-christ. But 'tis ridiculous to make every accident a judgment, and 'tis unchristian to question, that God doth not sometimes manifestly revenge himself and cause, upon the wicked.

CHAP. VI.

Some short Observations upon their Covenant.

N understanding Gentleman assures us, that A league [amongst Drummond's A Subjects] giveth law to a King, breaks all bonds of Soveraignty; Hift. of Scott and invites a people to seek for a New Maister. And this, dear-boughtex- 145.54. perience hath prov'd true, to both Nations; yet, were the events of these Agreements more mischievous, they would be courted by theseditious, thinking such pieces of Perjury, to be the best works of their Holy-days.

Since the reformation this mode of swearing against Authority, hath been commonly practif'd in Scotland. In their first Covenant [3 Decemb. 1557.] An Earl of Argile was the first subscriber and chief promoter; and how active an Earl of Argile hath been in our days, about fuch wickednesse, need not here be related, but I hope, as the other

was the first, so this shall be the last.

Yet in this way, bath the English been as faulty as the worst of them, was found though I believe at first drol'd in by their Neighbours. For when at the fair warning beginning of the Warres, the English Commissioners went from the Pag. 178. Parliament into Scotland to defire their affiftance against the King; and having addres'd themselvs to the Scotch Assembly delivering them a letter subscribed by some Presbyterian Ministers, in which they complaind that their blood was shed like water upon the ground, for defence of the Protestant Religion, they receiv'd a negative answer. The Assembly telling them amongst other things, That - you cannot say you fight for the Reform d Religion, fince you have not begun to reform your Church; ge Hhz

had thriven bester if you had don as me did; Begun at the Church, and thereafter striven to have gotten the civil Sanction to what ye had don in the Church. A few days after Sir W. Ermin, Mr. Hamden, and the rest of the Commissioners, were invited by some of their friends to make a new Address to the Assembly, which they did the second time defiring a gracious Answer. Upon this request, the Assembly propounded to them this, Will ye join in Covenant with us to reform Doctrine and Discipline, conform to this of Scotland, and ye shall have a better Answer? Sir W. Ermin and the rest answered, that they had not that in their Instructions, but thank'd the Assembly, and said, they would represent it to the Parliament of England: The Assembly replyd, that there would be much time loofed, ere they could go to the Parliament for their resolutions, and thereafter to return to Scotland to draw up a Solemn League and COVENANT; The danger was great and they were not able to refift the King; But we shall draw up the Covenant here, and fend up with you some Noble men, Gentlemen, and Ministers that shall see it subscrib'd; which accordingly was don, only two or three words altered.

Thus was this spurious Wretch illegally begotten, and brought forth by unlawful Parents, by the Scots worship'd and ador'd as the only Idol. fit to bless their undertakings; and by their Brothers in mischief, the English Long Parliament, embraced; who peremptorily enjoyn all people to swear Allegiance to it, as their only supream Law, and authentick Shibuleth to distinguish Treason from Loyalty. 7 hough what authority they had to impose such an Oath, (being against the Command both of King and Law) must be left for Mr. Prynne to discover in some Terra incognita, since we have no such custome amongst us. His Fast Serm. Yet for all this Mr. Simeon Ash had the confidence in the Pulpit to won-23 Febr. 1647. der that any man should think that the Covenant was made here, only

pag. 15.

to bring in the Scots when the Presbyterian Parliament and party was low in England.

Having thus feen the Birth of this Monster, it might quickly be defeeted, and the poison and mischief lodg'd in it might evidently be manifested to the whole world; but that it hath formerly been don by more

able pens.

However it cannot but feem strange to any that these men should Iwear to extirpate the Government of the Church by Archbishops, Bishops, &t. which have been confirmed by 32 Acts of Parliament: And they could never yettell who made them Rulers over Ifrael, and gave them power to fuch actions, quite contrary to Magna Charta, the laws of the Land, and the Kings express command. The first two are known to any one who hath heard any thing of the laws of the land, and the latter is as true. Yet because I have heard some deny, and others queftion its truth, I shall give you his Majesties own Proclamation against tt, 1643.

Dr. Pierce's New discoverer pag. 222.

By the KING.

His Majesties Proclamation forbidding the Tendering, or taking of a late Covenant, called a Solemn League and Covenant, for Reformation, &c.

HEREAS there is a Printed paper intituled a 'olemn League and Covenant, for Reforma= tion and Defence of Religion, The honour and happinelle of the King, and the peace and latety of the three Kingdomes of England, Scotland, and Ireland, pretended to be Ordered by the Commons in Parliament on the twenty first day of September last to be Printed and published. Which Covenant though it feems to make frecious expressions of Diety, and Religion, is in Truth nothing else but a Traiterous and Seditious Combination against us, and against the Established Religion and Laws of this Kingdome, in pursuance of a Traiterous Delign. and endeabour to bring in Forraign force to invade this Kingdome. The do therefore Araightly Charge and Command all Dur Lobing Subjects of what Degree or Quality soever, Upon their Allegiance, That they presume not to take the said Seditious aud Traiterous Covenant. And Wedo like Wife hereby Forbid and Inhibit all Our Subjects to Im= pose, Administer, or Tender the said Covenant; as they and every one of them, will answer to the Contrary, at their Utmost and Extremest Perils.

Given at our Court at Oxford this Ninth day of October in the Nineteenth year of our Raign.

GOD SAYE THE KING.

Jo. Vicar's Gods Ark. p. 91. Than this what could be more plain and authentick? yet a furious Presbyterian is pleas'd to tearm this action of the King, Satanical flander, and abuse; a most impious and audacious Paper, Atheistical boldness, Impious and Platonical pleasure, &c.

Besides the unlawfulness of its making and Imposition; the qualities and conditions of the Brat were so impious, that an honest man could never take it for several reasons: amongst many other, take these two or

three.

* When the Covenant was taken, they thought the King to be a Papiff, which makes the Oath more abominable, because those who thought so, swore to extirpate him.

1. §. They swear to extirpate * Popery without respect of persons. In which they might be ask'd, What they would do with the Queen: If they forced her Religion, 'twas Treason; If they did not, they are person'd

3. 6. By this Oath they commit absolute High Treason, by nulling several Acts of Parliament made for the Preservation of the King and his friends. For here they swear to bring to Publick Tryal, to receive Condign Punishment, the Kings best Subjects and Friends, under the notion of Malignants, whom they thus describe; —— Evil Instruments, by bindering the Reformation of Religion, Dividing the King from his People, or one of the Kingdoms from another, or making any Faction or Parties amongst the People, contrary to this League and Covenant. ——— And that justice may be done upon the wilful Opposers thereof. ——— By this, they quite overthrow all Government, making Loyalty, Treason; and Rebellion, the only sign of a good Subject. And how severe they stick to this murthering Article, you shall see by one passage.

In the year 1646. the Parliament remaining Conquerours, many of the Loyal Party thought it fit to compound for their Estates; better to have something than nothing. Amongst those, in the County of Chesser, who were put to this hardship, were Mr. Richard Brereton of Ashley, Mr. John Wilson, and others: This highly perplexe the Committee then at Chester, who therefore wrote several Letters to the Youths at Goldsmiths-Hall, desiring them never to take such friends to the King, into Composition, and one of their great sticklers at Chester, [Mr. S.C.] thus delivers the Opinion of himself and his friends about this business,—

The Gentlemen here conceive, they are bound in Conscience, and

by their late National Covenant, to do their duty in their place to bring Delinquents to condign punishment, - Here they will have no mercy, but flick close to their wicked Principles. And this Oath must receive no Interpretation: For, if we endeavour but to mitigate it; then some strange curse or other will tumble upon the Nation, as Croston Berith anti-Banot long fince affirm'd - His Sacred Majely and the Kingdom must al. pag.63.1. submit to the plain and literal sense thereof, though it seem as sower Grapes; unless we will by Gods wrath set our own and childrens Teeth on edge.

4. 6. The Covenant (if it were in force) would be the cause and maintainer of Rebellion for ever, for in it they also swear to asist and defend all those that enter into this League and Covenant in the maintaining and pursuing thereof; by which means they oblige themselves to all acts of hostility in its behalf, though the King and Parliament (as is now done) should find reason for its nullity; and 'tis well known, how oft they deny'd and defied their King upon this

O the Obedience and Charity of a Covenanter? who, like the wicked Fews combine together by Oath, to kill those more holy than themselves, Ad. 23. 12, needs must the malice of these men be so violent, that they may be 13, 14. excus'd from faying the Lords - Prayer; the very clause of forgiving their Enemies, being enough to fright them into Dispair, I wish I could say, Repentance; but, that is a thing, their zealous fury will not give them so much as leave to think on : all of them hurryed on with that bloody rage, as to cry out with that Levite in the Poet;

> -Blood, Blood, Blood, destroy O Lord! The Covenant-Breaker with a two-edg'd Sword.

Yet this Imp of wickedness the Brethren will not cast off, The Lon- Their Vindidon-Ministers professing, all the power on Earth cannot absolve them cation. 1648. 1 from it. And Zach. Crofton keeps a great deal of clutter, publickly pag. 5. affirming, that it doth not only bind those who took it, but * those Preposals. also who did not, and that the Obligation of this Outh is for ever pag. 12. binding, from Generation to Generation. And in another of his flaunt- * Fastning of ing Pamphlets, he affureth the Reader, That he doth (and cannot but do st. Peter's Fetit) now contest for and affert the Solemn League and Covenant, in that 145. Religious part which must be promoted with out-most Zeal, by all who wish Berith Antiwell to the King and Kingdom; though the Devil and his Instruments do Baal, Epist to endeavour to damp, deaden, and divert, the distharge of duty. And pag. ult. then afterwards tells them, that Gods wrath will tall upon the King and Kingdom, if Episcopacy be not extirpated, and the Covenant observed Pag. 23.63. K. to its literal fense and plain meaning. And, as they would thus continue it in fury, fo did they begin it, as I have shew'd you before ; however, I shall afford you one other piece of Canting-confidence. Mr. Andrew Cant the Father (for the Son is now as bad,) in one of his Sermons at Glasgen, told the Scots concerning their Covenant, That he

of the Hypocritical Presb.

The Religion

Lyfim. Nican. Epist.Congrat P. 49.

was feat to them with a Commission from Christ to bid them subscribe the Covenant, which was Christ's contract; and, that be himself, was come a Wover to them for the Bridegroom; and call'd upon them, to come to be hand-fafted, by Subscribing that Contract. And told them plainly. That he would not depart the Town till he got the names of all, who should refuse to subscribe that Contract, of whom he promis'd to complain to

As for the Obligation of the Covenant, they themselves are sometimes forced to deny it, unless they will make it a particular exception against

his Mafter, i. e. Christ.

P. 347.

Large Declar. all General Rules. When the Scots in 1639. were a little troubled that Episcopacy was not absolutely abjured in their former Oaths, which many thought binding to them; The Covenaniers thinking to take away that rub, that all men might with more freeness embrace their Covenant, declare publickly to the World, that the swearer is neither obliged to the meaning of the prescriber of the Oath, nor his own meaning, but as the Authority shall afterwards interpret it; and then, by this Heathenish rule, what will become of the binding force of the Covenant at this time ! Which is void also in the opinion of a great Presbyterian under the name of Theophilus Timercus, who thus shews him-- Suppose, that upon mature deliberation, the Ministers that subscribed and took the Oath of Canonical Obedience, find that it was an unlawful Oath, or Subscription, -They are in such case only obliged to be humbled for their rash subscription and taking of that Oath, and their second Oath against them will hold valid. if they think, this a sufficient salve, I shall only insert these four words, Holy League and Covenant instead of the fore-mentioned four words Oath of Canonical Obedience, and think the Absolution sufficient according to

The Covenant-Plca. Ch.7. Sect. 14

Fastning of St. Pet. Fett. pag. 100.

their own Argument. Mr. Crofton tells us, that the Oath which the King taketh at his Coronation for the defence of Bishops, is of small validity, because limited to the Laws of the Land. But will this subordinate it to the Covenant? Or will he make a little scribble-scrabble of a few perjured Rebels to be the Law of the Land? If the Kings Oath, and other mens Oaths, must submit to the Laws of the Land; I know no reason, but the Covenant should too, being expresly against them: So, that either the Covenant must null the Laws, or the Laws the Covenant; If the first, then farewell Poulton, fince the swearing of Presbytery can make those Statutes useless; if the latter, then adieu Covenant and Presbytery, not forgetting the League, and fince that, the names of the Parliament men subscribers in Parchment, (a great fign of the Loyalty and good Religion of the present Commons, (who in this have excell'd all other Parliaments, for many Generations past; let others commend themselves for me) that were burnt by the hands of the Hangman in London, by Authority of Parliament, a Supream Power to that which made and forced it.

But, that you may fee the folly of some Oaths, and how the Swearers are sometimes even necessitated to smooth them over with a gen-

tle Interpretation, and allender performance; I shall tell you one story, Jo. Dubyavius Bretistans [or Bisetistans] Son to Udatricus Duke of Bohemia, fell in Hift. Boiemica. love, meerly by report, (for, as then, he had not feen her) with fur. 1.7.1.57.
tha, Daughter to the Emperour Otho II call'd Ruffo. To obtain her, he Hitt. Boem. goeth under the shew of Religion, to Ratubone, [or Regenspurg] where c. 18. the was in a Monastery, and after some contrivances, gets her on The same, Horseback, and gallops away with her to his Father, and by her own word for word consent marryed her. The Emperoise arread as this world by her own in Seb. Munifier. consent marryed her. The Emperour enraged at this, raiseth an Ar- Gcogr. p. 804. my, and solemnly swears a mischief to Bobemia, and never to return with his Army, till he had placed his Throne in the midst of that Countrey. Against him, Bretislaws and his Father raise Forces, the Son also swearing, to carry fire into the middle of Germany; and, that so near the Imperial Court, that Cafar himself, should be constrain'd to shut his eyes, for the greatness of the light and splendour of those flames. The Armies drawing near together, and preparing for bata tel; The Lady Gutta grieved that so much blood should be shed for her fake, tearing her hair and face, exposed her self to all danger, by running betwixt the two Armies, and, over-whelm'd with forcow, having found out the Emperour, earnestly pleads in behalf of her husband; the strength of Love, the Child within her, &c. With which, Cafar was so moved to compassion, that with tears he told her of his willingness to Peace, but that his Oath obliged him to the contrary: She told him, that her husband had sworn too; but, that he should con Et maritus me fider the vanity of that Religion which alloweth of and giveth place to us jurgiurando wickedness, fince Oaths should not strengthen the foundation of fin and Teutoman ammischief. Well, Peace is made, they having found out, as they is tacescere: fed thought, a way to keep them both from Perjury, the Emperour go- que seeleri loing to Bolestan, then held to be the middle of Bobemia, where a cum facit; vim Throne being made with a few stones, he fits him down as Con-criminibus Saquerour. And Bizetistaus (for so some also call him) to save his addunt, &c. Oath, went into Germany, and the Emperour being by, fet fire to a An. Sylv. Seb. few Cotrages, and spoil'd two or three little Fields, for which damages Munst. he presently satisfied, paying the value.

The Brethren think, they have got another falvo for their honesty. when they would make people have a good opinion of the Covenant, because several of the Royalists took it; and in this accusation Crofton is impudent to a Wonder, especially, to his Betters. But is it any honour to the Independent Engagement against King, oc. nay, the Covenant too; because some great Presbyterians took it?

The truth is, the Presbyterians, by the fortune of Warr, becoming Masters, seiz'd upon the Revenues of those who had been faithful to his Majesty, not suffering many of them to Compound, but upon abominable terms, for their Estates; unless they would take the Covenant to boot: which shews the implacable malice of the Puritans; who in this, like the Italian, made it their business to destroy the soul too. And this may serve to shew what small reason they have to demand Tolera-

rables. p.18.

tion of those, whose Consciences they formerly so wickedly forced. Which horrid act will remain as a mark of Ignominy upon this Faction to Eternity. And in behalf of the Royalift, I shall afford you another Story, which will apply it felf.

Propof. Memo-

Emuanuel, King of Portugal, with-held from a Bishop his Revenues. The Bishop complains to the Pope, who sends a Legas either to perswade the King to Restitution, or Excommunicate him, and upon the Kings refutal the latter was denounced; and so the Legat departs towards Rome again. The King enraged at this Sentence, mounted on Horseback to follow the Legat, and having over-taken him; drew our his Sword, threatning to kill him, unless he would absolve him, which was done, and the King return'd to his Court. The Legas being got to Rome, and told the Story of his Journey: The Pope was very angry, and fharply checkt him for absolving the King; to whom the Legat reply'd, Most holy Father, had you been in danger of your life as I was, you would have given the King absolution double and treble.

No People rails more against the Pope and a Fesuite than a Puritan. and yet in their destructive Principles of Government none agrees more with them. Tell them but of the Pope's Excommunicating of Kings, and difingaging their Subjects from any more obedience to them, and you shall hear nothing but roaring against Antichrist and Babylon, and stories of the Whore, Beast, Horns, and enough to fright Children out of their Wits. Yer, if you tell them, that they are guilty of the same, by dispensing with the Peoples Oaths to their Kings and Bishops; then will they call it the Cause of God, the Interest of me imitaientur. Jesus Christ, and a good sign that they are the true Saints of God, and the sureness of their Election : thus (though seeming mortal Enemies) are

ment. Pralett 7. they united to destroy the Civil Power. If the latter Oath (especially when wickedly and villainously impos'd) cannot take away the Obligation of the former, and that a-Bishop Sander- greeable to the cause [as the Reverend and Learned Patron of the fon de juram. Church faith, whose fingle testimony is of more worth than the opi-Sett. 11. and nion of a whole Assembly of Covenanters] I cannot conceive, how a company of Noddles (being but a piece of a Parliament) pratling at Westminster, and in active Rebellion against their King, can quit honest men [for Knaves can ease themselves] from their * Id. Piel. 11. Oaths and Subscriptions to Kingly and Episcopal Obedience, by an

after-Imposition of a contradictory and * wicked Oath.

But, it may be, they may suppose; that if a Hortensius shed tears b. 55. b Pet. de Natal. for the death of a Lamprey: If Macarine Abbot of Alexandria, penitentially tormented himself in Bryars and Thorns b fix Moneths, or c seven years, for the death of a Flea: If the d Atolians and Arcadians Warr'd together for a wild Boar: If the Carthaginians, and d Wotton's State the People of Piraca, for a Sea-Rovers ship. If the Scots and Picts p. 147, 148. for a few Dogs. If Charles Duke of Burgondy and the Switzers,

utinam corum nonnulli, qui rectssime dammani, non pessi-Bishop Sander-Son. de jura-Sect. 3.

III. Sect.11.

Sett.13. a Plin. l. 9. 1.2.6.47. c H. Steph. Apol. pour Herod. pag. 367.

of Christend.

for a Cart-load of Sheeps-skins; And if the . Antipathy betwixt the e car. Garcia French and Spaniards began upon so slight occasion, (if you believe Antipat. de los mine Authours), as because the French were not so gloriously clad, as Franc. 7 Espathe other, at an Interveiw betwixt Lewis XI. and the King of Castile : Epit. of all the If all this trouble and bloudshed for such trifles, why may they not French Kings. stand stoutly to their Covenant: But, if they be so stiff for that Oath p. 280. against all Laws and honesty, why may not the Orthodox stick to their King, Laws and Church-government by Bishops, fince the swarving from these things is High-Treason and Schism.

But enough of this perjur'd and condemn'd Traytor, fince the judicious Reasons of the famous University of Oxford, and that miracle of Learning (too untimely fnatch'd away) the Reverend Dr. Langbaine, have put it and its part-takers to a perpetual confusion; against whom (though, I think, none of them ever yet durst undertake the Doctor; nor could the other be answer'd but with Treason, of which enquire more of Mr. Crofton,) their scribling will not be unlike the Pigmies fighting against Hercules ; and their crying Victoria, to as little purpole as Falftaf's vapouring of his own valour at Gads-Hill. Yet, fince they fland so stifly to the literal sense of this Brat, I shall leave one or two Quæries to their confideration.

Whether those who took the Covenant, and there sware to extirpate all Schism, do not thereby engage to be (like Hoyle) their own Executioners ?

Whether when they [ware to preserve and defend the Kings Majesties Person and Authority, and not to diminish his just power and greatness; they did keep their Oaths by Voting no more Address to him; the Scots by selling him, the English by buying him, hurrying him from Prison to Prison, Imposing upon him strange Conditions, contrary to his Prerogative, taking from him the Militia, atting all without and against his Commands, &c.

If they say, they did according to the Covenant: Then

Whether such a wicked Oath is to be allow'd in a Kingdom, which permitteth, nay, I may say, commandeth such affronts to be done to Majesty, contrary to all the Laws of the Land? And, if these Actions were

against the Covenant, then are they perjur'd.

But it may be, I have gone too fair against these People, who in their Scotch Assembly at Glasgow, by Act, forbad any to write or speak against their Covenant. And the same did the English Leaguers, and what danger it may be to write against their Laws, (fince our own cannot be in force,) I know not. And fince a man must

I i 2





* Antifloralis in verles commending Mr. Hall's Funeb. Flore.

Bacon's Hift. Hen. VII.p.77.

Drummand's Hift. of Scotl. pag.55,56.5

not speak ill of the dead, whose flaming exspiration was a Type of the Reward befitting to the Impofers. [This I retort upon * that Presbyterian who would have all May-Pole dancers hang'd]. I shall leave this wicked Covenant, only tell them, that the Lord Ravenflein, under pretence of the binding of his Oath, ran into a great Rebellion against his Masters, the Emperour Frederick and Maximilian, as our Zealots have against their King. To conclude, the words of Fames II. King of Scotland, are worth your reading -

- Could there be any greater surety for you, then to rely on the Laws of the Common-wealth and Countrey? especially in a Conntrey where Laws and not Faction rule, and where a mans own goodness is able to preserve him : But such men as you are, raise these Factions to the subversion of all Laws and Authority. And for Subjetts to make an Offensive and Defensive League against all Persons. is to disclaim all Government, and do what they please without controlement, commit Treason in the highest degree, and make your own Swords and Power justifie your proceedings; which, though you first wife against mean persons, and conceal the progress of your Actions, (for there are degrees in evil, and wicked men begin at that which (cems the least of evils, or not an evil at all at the first) your last aim is likely to be, the Robbing upon the Crown. Confider, you are born under a Monarchy, which admitteth of no Soveraignty but it felf; and it is natural to Princes, to bold it in highest esteem, and in no case to suffer it to be shaken by their Subjects. Take your Prince for your best protection, and an Innocent life; Renounce that Union and League. - and let it not be heard any longer, that ever such an unjust Confederation was; and so, wonted Clemency shall be prefer'd before deserved Justice. But 'twas the wickedness of this action, which made the Zealots love it, and therefore order'd, that in the The Directory. Prayers after every Sermon, the Minister should give God thanks for the Covenant : like John Becold a Taylor of Leyden (better known by the Name of Fohn of Leyden,) who having cruelly cur off the head of one of his Wives, made others with himself prayle God and rejoyce for fuch wickedness.

The Brethren having thus laid their ground-work for a further Rebellion, earnestly exhorts the people to stick close to their former seditious Principles, and to be resolute in them. Then they advise their Affociates in the Parliament to be valiant for their Canfe, and to endeavour what in them lyeth, to oppose and overthrow any thing whatfoever, Sacred or Civil, which thwarts their Principles. And, for the better carrying on this Rebellion, they engage their Ministry to use what Interest they can with their Parishioners, for the affecting of their defigns : concerning which, you shall hear Mr. Crofton himself speak, ____ If private men and individual persons, who have fworn the Covenant, will make Conscience of the Oath of God upon them. there can be no probability of a Resurn, and Re-establishment within

Fastning of St. Pet. Fett. pag. 13 1.,

the compasse of this age, of the evils me have from to extirpate, They being lock'd under a moral impossibility of ne-admission or continuance, by that publick Parliamentary capacity into which many, who have fworn the Covenant, are at this time * resolved; and in which they cannot but "If they be not know themselves bound to endeavour in their places and callings, with and if they be, all fincerity and reality and constancy to extirpase the same, and for that we may well others, and those not a few, as Ministers of the Gaspel are bound to the expect Trosson. Same in their Capacity. I am sure the Ministerial rebukes, and confutations of the one, and publick Parliamentary Debates of the other, will lay a very great Remota unto their return.

Here we have a Peter the Hermit blowing a Trumpet to his Holywarre. And that in such an hasty and resolute fashion, that our Presbytery feem to stand upon the very brink of Rubicon, only wanting some ill foirit or other to head them, and lead them over into a Warr against their own King and Countrymen: so prone are they to distruction, as if they were again turnd to Heathenism, and worship'd the spears Just. Hist in

[those primitive Instruments of Warre] as their only God.

And the Reverend Church of England hath little reason to expect peace at these mens hands, now that they cannot obtain their ends when they protest that if they had been fully satisfied, yet they had been oblig'd to publish what Pamphlets they could in vindication of the Covenant, and so in derision of the Episcopal Clergy: to which purpose take one of their own his words ---- We must professe, that if his most excellent Majesties gracious Declaration, bad in every tittle fully an-Theoph. Timore. Swer'd the utmost of our Desires; we should have yet seen a need of some Pag. 85. such discourses as these are.

I am really perswaded, that were our Presbyterians but once again Masters of misrule, they would act the same Tragedies that they did formerly; Then should we have the King kept at swords point, all his Authority taken from him, and himfelf secured in some Prison or other unlesse he would dance after their Covenant. Then should we have the Arch-Bishops and Bishops murdred and Tower dup: The Clergy sent a begging, or it may be for a more cleanly conveiance, clapt under ships hatches (as they were formerly don withall) that they might stifle one another. Then would the Brethren cry, The day is ours, Rejoyce and fing as the Roman Catholicks did in Scotland above an hundred years Knox Hift, of ago, two words being alter'd.

Leaguers content you now, Leaguers content you now, The Bishops and their Company, have fill'd the Gallies fow.

But I hope our Government by King, and Bilhops, (maugre the Devil and all his Affistants) will be like the Iland † Chifolignie, against which no man shall attempt any mischief, but to his own distruction. And nothing have we

† Est cette Isle de telle condition, que presonne du Monde ne l'oseroit approcher pour aucum mal y faire: Carqui y (Rayeroit il periroit. Jeh. Froissart Chron, vol.4?

visibly attempting, the breaking of this Union; but an upstart Presby-

Scott.pag.84.

August de Doo. tery, which like the Heathenish opinion of dogs and stones, mainly entrin. 1th. 2.6.20. deavours to run betwixt and divide these two. But of this they have small hopes, unlesse a Toleration be granted to their Villanies: which can omaia Roma never be don through reall policy; And I hope England is not now like venalia esse. Jul. 9. old Rome where all things were vendible: And those who grant savour lust. Bel. Jul. 9. to these people will ruine themselves by too much pity.

Such a spirit of contradiction are these Puritans possess with, that Dissention seems to be their meat and drink; as if they were related to the old Hereticks the Cainani or Caiani who thought Cain a worthy Prateol. P. 110. man for killing his brother Abel, and Judas a Saint for betraying our Saviour. As if all wickednesse might be perpetrated, whole Countries ruin'd, the innocent blood of many thousand Souls spil'd upon the ground and all this to good purpose, so their Discipline and Covenant be thereby crected: whereby methinks, they court that wicked Idol, as Lucan did the Tyrant Nero.

Lib. 1,

Quod si non aliam venturo sata Neroni
Invenère viam
Jam nihil, O superi, querimur; scelera ipsa, nesasque
Hac mercede placent: diros Pharsalia Campos
Impleat, & Pœni saturentur sanguine manes,
Ultima sunesta concurrant pralia Munda,
His, Cæsar, Perusina sames, Mutinæque labores
Accedant satis, & quas premit aspera Classes
Leucas et ardenti servilia bella sub Ætna.

Multum Roma tamen debet civilibus armis,
Quod tibi res acta est

Which, with Lucans favour, I shall make more appliable to England and our purpose.

If that no other means can be found out
To bring our Presbyterian whims about:
Ha! we are well content! mischief and warre
Doth please our souls, since so rewarded are.
Let Edghill swell with bloud, and Marston plain
Groan with the masse of souls that there were slain:
Let thousands dye at Naseby, and let's tell,
Of Carlile Famine, or who at Gloster fell:
Let Warwick too (Allegiance is but pelse)
Charge the ship-guns against the Prince himsels:
Yet gain we by these Woes; if that thereby,
We do but set up our Presbytery.

Yet if all their pretentions equal the life of one man I shall have a less value of humane blood, than I have had.

Queen Elizabeth had the best way of teaching these people obedience

ence, the terror of a Rope, being a main stay to their proceedings: If the fellow thought finails fish, and so eatable in Lent, yet washe bid by chasse ennuy. the Priest to beware of the horns. When the Brethren thus thunder up cent. 1, Hist. 276 the lawfulnesse of Rebellion, they should seriously think of its Reward, and what a joyful fight it is to look towards Padington, and not think it an hard case that they should suffer for their Villanies. And we see by experience that the pardoning of one fault, maketh them more bold to commit another, and yet grumble and think much to be stopt in their mischief, as if (forsooth) they Rebell'd by Predestination, making themfelves only instruments, but God (pardon the expression) the seducer, drawer, commander, inciter and infuser of such wickednesse into them, as Pet. Martyr and * others blasphemously affert. See Dr. Piers

To conclude, If all things according to the Poets grow worse & worse; ce's Divine Philanth.c.3. to what stupendious wickedness will the Presbyterians come? If Cali-Sec. 34 gula fuck'd blood when a Child, they might suppose him to be a cruel R. Smith. coll. Monster when a man. If the Puritans at first rebell against and imprifon their King, murder and clap up the Bishops, seise upon their lands and those of the Loyall Gentry, bloodily destroy the best subjects and caress the wicked; If at their beginning of Rule, they multiply'd Religion into so many Heresies, that every house seem'd like that Family at the Hague in Holland compos' dof * seven several Religions: If when * 70. Gee's New Shreds. p. they were inferiors they durst proclaim the Queen a Traytor, call the 44. Kings actions scandalous, impudent, false, wicked, Tyrannical, &c. Impose wicked Oaths upon the Nations and violate all Laws; Good God! What as yet unheard of villany and impiety will there be invented and found out to please these Disciplinarian palats, if ever they should obtain superiority, or have the least sway in these Kingdomes! Which no honest man can defire, all good men are bound to oppose, and pray they may never have hopes of fuch favour and authority.

FINIS.